PAPERS
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Lives and Sufferings of Christ our Holy Saviour and our Blessed Mother Ann

in two parts.

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The Lives and Sufferings of Christ our Holy Saviour and of our Blessed Mother Ann.

As it seems necessary that a short notice should precede this work, we will briefly state, that for a number of weeks previous to writing the following work, the instrument was carried through scenes of deep tribulation, and the most severe mortification of spirit that he had ever experienced.

After retiring to rest one night, he dream'd that he was in a room, seated at a writing table, with a paper before him, and that Mother Ann stood at his left hand, instructing him how to write a work, consisting of two parts, at which he seem'd to be engaged, and saw the writing, but did not understand the subject.

He awoke, and the dream was as clear upon his mind as an open vision, and made a strong impression upon his feelings the next day. The next night, after retiring to rest, his dream was continued.

He appear'd to himself to be in a room with our Holy Savior, and beheld above him, a company of living figures, which he cannot describe, in the most lively motion; and which, as he view'd them, seemed to represent to his understanding, the sufferings of Christ.

The divine presence of Christ, the living figures before him and the pale light that fill'd the room where he was sitting, so overpower'd his feelings, that he awoke deeply affected; and was clearly impress'd that the sufferings of Christ and Mother, were to be the subjects of the work, but for the six following days, the anguish of his spirit was such, and his feelings so unsettled, that he felt no liberty to write.

But when this preparatory travail had expired, his feelings suddenly calm'd down, and his sensations settled down, into the most

solemn, tender and happy state that he had ever before experienced. In this tranquil state of feelings, this subject opened before him, and under the direction of his Elders, he commenced writing, and the following work is the result of his inspired feelings.

This little Book, consisting of ten parts, with an introduction called the Testimony of Christ, in which is contained the lives and sufferings of Christ our holy Savior, and our blessed Mother Ann, is sent as a present to the beloved anointed Head, and all our faithfull children, in this branch of Zion, together with an abundance of love and good will and gospel blessings, to all who feel the need of comfort & consolation.

Introduction.

Testamony of Christ.

Dearly beloved Children, this little Book, or message, is the price of suffering; for be it known unto you, that no soul can communicate an account of any part of my sufferings, to my Children on earth, without first coming into that State of feeling, that will baptise their spirits into that degree of sorrow and sufferings, that will enable them to write under an influence, and in that spirit, that will clearly show the divine origin of such communications.

My dear Children, this communication is a little present from your beloved Mother Ann. It has often been told you of late, that your beloved Mothers tender compassion was boundless, towards her dear Children in this place; and before these pages are done being read in your hearing, I think you will all be convinced of the truth of what you have so often heard.

My Dear Children, I will now inform you, that this is a season in the present ministration, in which you may look for much loving instruction, much heavenly kindness, and much tenderness & good will,

from the Holy Angels, the lovely Ancients, from the ministering Spirits; and from your beloved Savior, and your own blessed Mother.

Before I left my beloved Disciples, to travel for themselves, this sorrow and sufferings, to preach my gospel to the lost children of men; I strove by every means in my power, to sooth and comfort them. I could foresee in the visions of God, the toils, the sufferings, the persecutions and buffetings, the stripes and imprisonments, that awaited them; and I knew that these things were all hid from their eyes.

I knew that they had been carried and supported, by a kind, loving and tender parent, and had been fed and nourish'd by his hand; and that they were then to be deprived of his fatherly care, of his wise instructions, and of his protecting wings that had been a over them.

I could see them, in the great labors to which they were destined, scattered over the earth, preaching the gospel of salvation, poor, despised and forsaken, at the mercy of a malignant race of hard hearted sinners who had often taught me, what my disciples were to receive at their hands.

I could see them in true Christian fortitude, standing forth in defence of my gospel, (for had promis'd me that after the fall of Judas, all the rest of my disciples, would remain stedfast,) and suffering many times for Gods sake and raiment, by sea and by land. And finally, I could see the very deaths they would suffer, in defence of the gospel, which they had received of me, their Holy Savior.

And dear Children, when I saw the great sufferings that awaited my true followers, when I saw that they were then to tread the wine press alone, or with but few to help them, and when I took in this all their sufferings, and saw death, in every frightfull form, in which it awaited them, and saw how they would yet seal the truth of the gospel with their own blood, then it was my very soul rent, by these scenes, and my spirit was fill'd with all that tender anguish, which none but the Savior of Gods dear Children was capable of feeling.

It would have alleviated my sufferings, if I could have told them of these scenes of honor that awaited them, just as they were shown to me; but this could not be done, for they were unable to bear it; they would have sunk under discouragements, and could not have ventured forward. About the time I was crucified, they were far, so far from being able to bear these things, that they could not even

bear the idea of my seperation from them, much less, to understand clearly the manner in which I their Lord and Savior, was to be crucified.

But dear Children, I was a Parent; and among all my afflictions none rent my soul to such a degree, as the cruel scenes of suffering, that was shortly to fall upon my dear Children. And, as a Father it was not my part to add to their afflictions, but to comfort and strengthen them.

I speak of this dear Children, to enable you to understand why I say, that at this period of great ministration of Prophecies, of wonderfull visions, severe chastisements, and heavy bearings, you are hereafter to look for much Parental tenderness, loving instruction, and many words of loving kindness, in the close of this great ministration. For dear Children, we your Heavenly Parents, can see the end of all these things; whereas you only see the beginning.

You have all along look'd upon this work, only as a punishment for your short comings, but we see the great and true intention of Gods wonderfull dealings with you. Be it known to you then dear Children, that I your Holy Savior, give you in these precious pages, a staff on which you may lean hereafter.

And if you ask, why I venture to speak more plainly upon 'what you will yet have to pass thro', than I did to my ancient disciples, I will tell you plainly, that you are far more able to bear these things, in your present light and understanding, than they were, in the days in which they was left destitute.

If you ask me, why I speak of things to you, that would have been a weakness to my ancient disciples, I will tell you, that what would have been a weakness to them, will hereafter be a great strength to you. Long before my crucifixion, I gently told them of some of the sufferings that awaited them, that when these things should come to pass, their faith might become strong in me, their tender parent.

But as the time of my departure drew near, and I saw and felt these things more clearly; I bore them all, and conceal'd them from their view, because of the great burden of anguish that would suddenly fall upon them. But your privilege is greater.

God has call'd you together, and placed you in a situation, in which you can be seperated, from the frowns, the insults and persecutions

of this wicked world, and has all along been preparing you for what is yet to come to pass. Your preparation has been gradual, your sufferings have been great, and this ministration will soon close.

Your tribulation will yet be great, before the trumpet of the gospel will sound to awaken the sleeping dead; and this makes it necessary that you should learn from me, your blessed Saviour, what will have after fall upon you; that when we are absent, and sorrowful seasons fall upon you, and when all these sayings come to pass, you may know, that I your blessed Savior, have spoken of these things to prepare your minds, and teach my suffering Children, what should in those times, come upon them.

Remember then dear Children, that many precious seasons have have been bestow'd upon you, and many precious promises have been made to you, by the tongue and pen of inspiration, all of which will come to pass in due season, as surely as the day follows the night. But remember that I say, you will all be disappointed in the fulfillment of these Heavenly Promises.

You will learn from this little Book, that the many disappointments I met with, during my ministration on earth, constituted no small share of my sufferings; and I have long foreseen that my people, in this day of Gods visitation to them, will look ahead for happiness in many cases, and learn by bitter experience, that when they expected joy and true comfort, their days will pass in sufferings, sorrow and deep tribulation.

Your minds are now rais'd to the highest point of expectation, by the many Prophecies which you have heard, and the many wonderfull things that have been foretold you. It seems to many of you, that you will glide down the stream of time, and suddenly this great work will burst upon you.

This my dear Children is true, but not in the sense that many look for it; for Gods work is often out of sight of his own people, and he brings about his wonderfull purposes, to the great disappointment of the most discerning among his faithfull saints, that no flesh shall be left to glory in his presence.

Then dear Children, let not this sense of these precious gifts of God, and prophecies, lead you to look for or to study a fulfillment of the promises; for verily I say unto you, your faith will yet be

severely tried, in relation to your own visions, Prophecies and revelations; and I your Heavenly Father, in the New Creation, speak this unto you that in the day of severe trial your faith fail not, for Gods people must be a tried people, this you will abundantly learn, in my experience which I am about to relate unto you.

And remember I say unto you, that the waiting for the fulfillment of the promises which have been given thro' your selves, and the marvellous manner in which they will be fulfilled, will constitute no small part of your sufferings.

You are now anxiously looking for the opening of my gospel, to a lost world, and this is pleasing to me, your blessed Saviour; for I delight in those who are laboring to gain the knowledge and substance of my gospel, by a life of self denial, and feel anxious to administer the same, to the poor lost children of men. Why should not this spirit and feeling in my Children be pleasing to me, your Heavenly Parent?

When I was a child and tho' out my youthfull days, this spirit and feeling so overpower'd my soul, that my mind was continually carried off in heavenly visions by day, and sleep departed from my Eyes often for nights together.

As I advanc'd to manhood, my soul long'd for the salvation of men to that degree, that it often seem'd that my anxiety would seperate my soul from my body; but I had to wait my Heavenly Fathers appointed time, and this I did, without a murmur or discontented feeling.

And this same patient resignation, must govern you my dear Children, untill the arrival of Gods appointed time, for the consequence would be dreadfull, of having true faith implanted in the souls of men, by the preaching of the word, before there was sufficient strength gain'd in the Chh. to gather the fruits of this precious Seed. Therefore, remember, my dear Children, let your anxiety be ever so great for their salvation that the souls of men are not to be trifled with.

And as you are looking for a further opening of this gospel, I think you will see, by what you are yet to learn of my former life, that I learn'd by sorrowfull experience, the disappointments, the toils, the vexations, and the bitter

persecutions, you will yet be call'd to suffer. In this I speak more to the Chh, as a body, than to individuals.

You are now, in your peacefull retirement, under present spiritual light of Heaven, in the walks of sweet peace, and in the heavenly Arbors of Love, and looking ahead with many anticipations of happiness, in the opening of the gospel, that lies just before you and seems almost within your grasp.

You can see many broad Fields of labor open before you; you can see thousands flocking to hear the words of Eternal life, who will bow their necks to the gospel Yoke, consecrate their treasure and come out from the world, enter into the order of the gospel, and spread your borders far and wide, till the Earth shall resound with the praises of God, and all mankind shall know that there is a God, that rules in the armies of heaven, and has set up his Kingdom on Earth.

My dear Children, these visions of happiness are still as fresh in my memory, as they were in the days of my pilgrimage on Earth.

I have seen many things among my dear inexperienced babes during the whole of this present ministration, that have revived the memory of all my former expectations, of mans easy submission to the gospel. But as I learn'd, in those days of sorrow, by bitter experience, the many disappointments that lay in my path. So will the harmless Lambs of my flock, when sent forth among ravenous wolves, yet learn by bitter experience, that they only have reason'd on one side of the question and calmly in their peacefull hours, view'd but one side of the Scene. For dear Children, I shall now relate, what is not extensively known.

Know then, dear Children, that I, your Holy Saviour, say unto you, that the next opening of my gospel will be attended with the greatest sufferings, and persecution, that have ever attended any opening of the gospel, either in the first or second manifestation of my Spirit. This I say that you need not be disappointed in your expectations, as I once was in mine, about the glorious increase of my Kingdom, and the gathering of many souls to my Holy and peacefull standard.

For while you have been viewing, serenely, the bright prospect of the ingathering of thousands, the happiness and comfort that so many faithfull souls would then be to you, and the honor & glory you would then gain, by your former submission to the work of God; I say, beloved Children, while you have been calmly viewing all this, you have neglected to notice the signs of the times.

In the first place, then, remember, that the present ministration commenc'd with a more extensive manifestation of divine power from the spiritual world, than was ever before known on Earth. The most powerfull orders of Holy Angels, and a great association of justified spirits was summon'd by your Almighty Father in Heaven and sent to this Earth, to help and hasten my dear Children to prepare for what must surely come upon them.

The Patriarchs, the Prophets, the Ancients of Gods people, together with a Host of Holy Angels, have been laboriously engag'd in preparing my Children for those days of rejoicing and deep sorrow and affliction, that will surely fill all your bodies.

These things together with the visitation of your Holy, Holy, Mother Wisdom, have fill'd the Throne of God with the deepest sorrow, and brought my dear Children, under the heaviest bearing, that was ever experienc'd by the subjects of my Kingdom since the Chh. of the latter day has been gather'd into order.

These things have brought many of you under the deepest afflictions, the most cruel buffettings, and the most dreadfull temptations of Satan, that have ever been known, among the true and faithfull, amongst my Children.

Now my dear Children, what do all these things mean? what are they calculated to teach you? Do you suppose that Satan has look'd on, and witness'd this great assemblage of the Heavenly Host, and has seen them ascending and descending from Heaven to Earth, as an idle uninterested Spectator? Do you suppose that he has seen the Chh. of God spring from her idols, set in order, and seen also, this great preparatory work going on, among the Saints of the most High, and not interpreted the true meaning.

Verily I say unto you, that there is not now, never was nor never will be a single movement made in heaven nor on Earth, for the destruction of his Kingdom; but he interprets the meaning, strengthens his fortifications, and labors with all his crafty ingenuity to stop the work of God, in its very beginning, and still maintain his Kingdom of darkness.

What means all these cruel buffettings and frightfull temptations, that have been so universal and abundant, and have felt so terrible, among my Children? They are the strongest attempts of Satan to overthrow the work of God.

What means the flood of darkness, and dismal doubts of tormenting Anguish and fearfull apprehensions, that was thrown in among my Children, before the visitation of your Holy Holy Mother Wisdom? and what means the dreadfull forebodings of what is yet to come, and the thousand fears that Satan is still striving to keep alive among the inhabitants of Zion, which would forgin inspire them, with a belief that they cannot endure what is yet to come?

Believe me, your Holy Saviour, that these are the blackest clouds of discouragement which Satan has long kept in store, to use as his most powerfull engines, to overthrow the work of God at this wonderfull period of its progress.

These things may teach you, that Satan has become more arous'd, and enrag'd at the present progress of Gods Holy work, for the redemption of a lost world at the present age, than he ever was before, in any age of mans dolefull existence.

He begins to be convicted of that which he never fully believ'd; and that is, that the fulfillment of the ancient Prophecies which were given thro' the Prophets, the ancient believers, the martyrs, and by me the Son of God, are about to come to pass, and that with his strongest exertions, he cannot hinder it; and this is the cause of his great rage and fury.

Thousands, yea millions of dark Spirits, from the hatefull infernal Regions, are sent by the Prince of darkness, to espy out & watch the passing of the Angels and Spirits from Heaven to Earth; and at this time, all the black Regions of torment and misery, are fill'd with powerfull excitement and wrath.

Have you not obsev'd, that when the subjects of Satan in this world, have been made acquainted with the work of God that is going on among the inhabitants of Zion, or have felt the spirit of this work, what wrath and bitter enmity, has been the consequence of it.

It is beyond the power of Satan to stir up the vengeance of the enemies of truth, so as really to harm you, untile the appointed time. But my dear children, he is at this time, preparing thousands of his dark subjects, in this world, to rise up and oppose the progress of this gospel, when God shall send forth his flaming testimonies from the Kingdom of Zion.

He looks with dismay, to see thousands and tens of thousands of Holy Angels, and ministering Spirits daily preparing many of the honest hearted amongst mankind, to enter the work of God when the veil shall be lifted, and the call shall go forth, to summons these prepar'd souls, to the marriage Supper of the Lamb.

In that day Satan will be greatly anno'd, and in his rage and fury, he will cause many to enter into my fold among the honest hearted who will be call'd, (for the Kingdom of Heaven is like a net, which was cast into the sea, which gath'rd of every Kind,) and before these deceitfull workers of iniquity can be purg'd out, they will make great have among the Lambs of the flock. And when they are cast out of my Kingdom, they will stir up the enmity of man to that degree, that their persecution will operate upon the Zion of God, like the dreadfull shocks of an earthquake.

In the next opening of my gospel, many great and noble souls will be call'd into my fold, this will excite the bitterness and Enmity of Satan, and he will stir up the rage and enmity of many of the great ones of the earth, and their numerous connexions, who will use their whole influence to stir up the sons of wickedness; to that degree, that in their numerous attempts to destroy the work of God, and the progress of my Kingdom, it will seem to the Children of men, and even to the inhabitants of Zion, as tho the very powers of Heaven itself would be shaken.

But none will be call'd to experience more severe sufferings, nor
more rending persecutions, than will the Heralds of my gospel, that
will be sent to preach my word to the lost children of men. Their
stripes, imprisonments, banishments, and bitter anguish, will be
terrible in the extreme; and none need be surpris'd if many shall
be call'd before the next opening closes, to lay down their lives in
the most painfull tortures in defence of my gospel, and in sup-
port of the truth.

But my dear Children, I have already told you enough of the
scenes of deep tribulation and sufferings, that must surely awaits
you. I have done it with reluctance, and with this motive, that
these sorrowfull scenes might not come so suddenly upon you.

I will name but one more circumstance in relation to suf-
-ferings, and that my dear Children will come nearer home to your
feelings; it is this, among the different branches of the Chh. very
few branches will be call'd to wade thro' deeper scenes of affliction
or to stem a greater torrent of persecution, than my poor suffering
Children in this branch. I would fain tell you otherwise, but
I must reveal to you, what God has appointed for your portion.

This Chh. my dear Children, is call'd, in the Heavens of
glory, the deep valey of sufferings. It has made the angels weep
to hear your beloved Mother relate the bitter scenes of affliction
she once pass'd thro' in this place.

This Chh has always shared a large portion of deep suffering
and their bitter cup is not yet fill'd to the brim. Many of the
suffering saints of this Chh. will pass thro' trying scenes of
deep affliction, some at home, and some in distant parts, that
will draw tears from the host of Heaven, and cause them
to be the admiration of Angels, and of every heavenly order.

Depend upon it, my dear Children, many who have
died out of this part of Gods Vineyard, and many noble souls
who will yet lay down their lives, and many who will suf-
-fer dreadfull scenes of persecution, in this place, are not &
will not be considerd the least in the Heavenly Kingdom of
righteousness, and power hereafter.

Thus saith your Heavenly Father, I can look thro' the changing
scenes of time, and the sea of troubles that await my suf-

suffering Children here in this place, and behold this branch of the Holy Zion of God arise in exceeding beauty. I have counted many times over, your toils, your sufferings and all the scenes of affliction that yet await you, and I have rejoiced exceeding ly, in the glorious reward that awaits you, both in this world and that which is to come.

Some of you, when you have pass'd thro' all the trying scenes that await you, will live to see this branch of the vineyard of the Lord, arise like a Palace, in the midst of the bowers of Eden. You will yet see it put forth in much honor and glory, and become the glory of the state, and a beauty in the midst of the nations

Altho' this branch of Zion is devoted to many trying scenes, remember that this is no cause of discouragement; but rather glory, that you are counted worthy to suffer for the increase of my Kingdom; for remember, that nothing but trials, sufferings, and bitter anguish, and deep tribulation will ever advance my peacefull Kingdom, either in this world, or that which is to come.

Remember that altho' much of this, my cup of affliction, falls to your lot, I always have and always will, call in those souls who are worthy and able to bear it.

Remember also, this, my everlasting promise, that shall stand as long as the pillars of Heaven shall endure; which is, that in all your future sufferings, at home, or abroad, among friends or strangers, in public or in private, there will I be with you, to strengthen and support and enable you to bear them.

And this my sure promise I still give you, which you will find true, when you arrive home, in the mansions of eternal rest; that in that day you will learn, that my arm of power has always been stretched out, over this part of Gods vineyard. You will find that the numbers of this poor, despis'd branch of the Lords vineyard, will claim by rightfull inheritance, a meek and lowly station, and a very near relation to my first Church on earth, and tho' that to the foundation pillars of the New Creation

And when the final work of redemption is complete, and the Ch.
is delivered up to th. Father, I am sure, dear Children, that if you
could now see and know, what is known by your Heavenly Parents,
and all the Heavenly Hosts, you would not be sorrowful nor lament,
that your lot is cast in this lowly Valley.

Church at Harvard, written between 8½ clock a.m.
and 2.½ P.M. on Saturday, Oct. 9th 1841

Instrument William Leonard.

Chapter 1st.

The various exercises of mind and travel of our Holy Saviour, from
his birth, to the commencement of his Mission to the Jewish Nation.

Dearly beloved Children, in order to convince you, that I am
no stranger to your anticipations in the prospect that lies before
you, to your many fond hopes and imaginations, of joy and
rejoicing, in the further opening of the gospel, I will in this Chap-
ter, cause to be written by the pen of inspiration, my hopes of
happiness, my early acquaintance with the Angels of Heaven,
and how the work of God opened to my understanding as I
advanced to manhood, up to that period, when I was anointed
to go forth as a Preacher of righteousness, upon that great
mission, which God my Heavenly Father, sent me into the
world to perform.

Mankind in reflecting upon my Character as the Son of
God, and their Saviour, are more likely to be deceived in their
calculations, than on any other subject, they can reason or
reflect upon. Altho' I was always perfectly obedient to the
will of my Heavenly Father, yet they attach too much per-
fection to my early life.

Altho' the fountain of all true Heavenly knowledge lay
open before me, of which I drank exceedingly deep in the
early days of my life; yet they attach'd to the early years of

of my experience, by far too much divine and Heavenly Knowledge.

Altho' I began, in the very morning of my existence, to drink at the pure celestial streams, that flows from the fountain of all true and heavenly Wisdom, yet the children of men, and even my own dear Children, attach by far too much divine and Heavenly Wisdom to my early years

Why if I had possess'd the perfection, Knowledge and pure divine Wisdom, which many have supposed I had in possession from the beginning, a little reflection would show you, that I should never have had to learn perfect Knowledge by experience, nor that true Wisdom which cometh down from Heaven, by the many things I was call'd in after life to suffer.

If I had known but a small part of what many have imagin'd I did, I could easily have prepar'd my self in my early years to have escap'd the many scenes of affliction and dreadfull disappointment thro' which I was call'd to pass, in my latter days, which were to me, more bitter than death; but this Knowledge and Wisdom, God my Heavenly Father, for wise purposes hid from my view.

To me was given power, in the early part of my life, to render perfect obedience to Gods Holy will; to me was given an understanding of the nature of my Holy mission into this world; the true design of my existence, and a sure and certain Knowledge, that I was the long promis'd Son of God.

All the rest was hidden from my understanding; and God my Heavenly Father, left me to learn, what I am about to relate, by sorrowful experience, that I might thus learn how to feel tender Charity and Fatherly compassion, for the inexperience, and many infirmities, of his poor afflicted Saints, thro' the many coming ages, that lay before me.

My dear Children it is true, I was the Son of God, the delight of Angels, and greatest pattern of true faith and perfect obedience, that ever dwelt in a body of flesh and blood. I performed the greatest miracle in withstanding

the Hosts of Satan, and overcoming mans fallen nature, that ever was, or ever will be perform'd by any soul, that ever had or will hereafter have an existence; Still I was a poor despis'd, forsaken wanderer, while I sojourn'd below, having no abiding city few friends, and not where to lay my weary Head.

When you attach ideas of greatness to my character, think not that I was great in the eyes of the world; for none ever suffer'd greater contempt and scorn, than I suffer'd, at the hands of cruel unbelievers. And when you attach ideas of power to my character, think not that this power belong'd to me, for in my own power and strength I could have done nothing and should have certainly have fallen a victim to the power of Satan.

By the Almighty powa of my Heavenly Father, I was begotten, brought into existence, instructed into the true nature of my calling, led on from one stage of life to another, and made able to surmount one obstacle after another untill I completed my redemption, laid a sure and Eternal foundation for the salvation of the fallen race, and was crucified on Mount Calvary.

Thus you see I was a poor dependant mortal, from the time that I was brought forth in a manger, untill by wicked hands I was crucified upon the cross. By the power of the Almighty I stood, by his power perform'd my great mission, and to him belongs all the honor and glory.

The earliest recollection I can trace, is my impression of duty, respect, and perfect obedience, to the will of my Parents, who were chosen and anointed, with the spirit and Wisdom of God, to teach me my duty as a child in nature; and to teach me to live free from every degree of impurity, falsehood and guile.

My Parents were certainly endow'd with true wisdom, to teach me to walk in that obedience, that was well pleasing in the sight of my Heavenly Father; and the Holy Angels, ministred to me strength and power to perform this duty, and to yield this obedience to that degree, that I always stood faultless, in the sight of God and all the Holy Angels, and as a reward of my diligence, and perfect

subjection, I was continually the subject of heavenly Visions, divine revelations, and many precious & heavenly gifts.

From my earliest childhood, I was as subject to impressions from heaven as earth; I had as free an intercourse with Angels as with men. I have many times been awaken'd by the melodious songs of Angels, singing praises to God.

My dreams were continually encircled by the heavenly scenery, and the delightfull appearance of the regions of the just, and the glorious appearance of the Heavenly Order. By day, many of the happy fied Spirits and Angels of love, were daily sent to administer strength to my spirit, and to lead and guide my infant feet thro' the tender years of Childhood.

I was strongly impressed from my earliest infancy that there was something very miraculous in my very being and existence, but what it was I could not comprehend, untill just before I arrived at the age of nine years, in a wonderfull interview with the Angels of Heaven, it was openly reveal'd to me, that I was the son of the most High God.

This important revelation began to raise a thousand enquiries in my infant mind, as to what my Father had design'd in my existence, the relation I stood in to the Children of men, the part I was destin'd to act in my latter years, and what finally would result from my introduction into this world, and my future calling among the Children of men.

And tho I felt great anxiety, and had many enquiries to make of the Holy Angels, respecting these things, I could only learn of them as they were commissiond to instruct me from time to time; for I had to wait till the appointed times and seasons, and receive all my light and information in a proper line of Order, by the Especial directions of my Eternal Parents.

From the time it was clearly announc'd to me, that I was the true Son of God, I was fully impress'd that there was something terrible attach'd to the Children of men, about which I should in some future time, become deeply concern'd, but what it was I could not fully comprehend.

In my interview with the Jewish Doctors and lawgivers, in the Temple, at the feast of the Passover, and the many opportunities

afforded me from time to time, to mingle with the multitude, to hear them converse, and to be conversant with them, I found that my ideas, and my knowledge, was different from their ideas and their knowledge, both of Heaven and Earth, of Angels and men.

And altho they were arriven to years of maturity, and many of them were very far advanc'd in all the jewish knowledge of the jewish nation, yet I could easily comprehend them all, could reason more deeply, than any of them, and soon confound them. But instead of feeling exalted in such interviews, these things many times fill'd me with far more astonishment, than it did the many who were delighted to hear me.

But whence proceeded their great deficiency, in the true knowledge of the spiritual things of God, and the superior kind of knowledge with which I spoke, and mighty power with which I often reason'd, I did not then fully understand.

I believ'd that the hand of my Almighty Father was in it, and that at some future time I should know more concerning it, and on this ground, for the time being, rested all my childish conjectures and imaginations.

At the proper age I was admitted into the jewish Synnagogue to hear the Priest read and expound the Law of Moses; this was a new and striking Era in my life, which I long remember'd with much pleasure and pain, for I had now arriv'd to that age which required a severe cross against that fallen nature, which I receiv'd with my existence.

The reading and expounding of the law, and my own light and conviction, which I receiv'd from God my heavenly Father, thro' the medium of Angels, open'd two distinct paths before my young understanding.

The first was the flowery path of nature, which was presented to me under the law, and the other was the perfect path of purity, which I clearly saw mark'd out before me, thro' the medium of my own light and conviction.

I soon became as familiar with the law, its ordinances & duties, its restrictions and indulgences, its requirements and sacrafices, and with all the writings of the ancient Prophets

as the jewish High Priest himself. And nature with all its allurements, powerfull and pleasing charms, gave me every possible invitation, to take this path and travel in it.

On the other hand, the ministration of Angels, here ended with me for a season, and I was left to prove my obedience to the light of God that was kindled within me, as it were alone, and with none to help me.

This was the first great struggle that God my heavenly Father call'd me to make, or it was the first ground on which I was left to make my own choice. I cautiously view'd the path of nature, and all its cravings and indulgences; I enquired with painfull exactness, the reasons of all the restrictions impos'd upon it by the law of Moses.

From my inward feelings, and from the restrictions of law, I saw that there was something powerfully tyranical, and very offensive to God, my heavenly Father, attach'd to the nature of man; for this law seemd to bind it down with great severity, and it seemd that this law required to be increas'd in its severe restrictions, but a very little farther to doom it to eternal destruction.

I plainly saw if I chose the flowery path of nature, which I could do under the law, that I must sacrafice my former purity, my perfect justification, the society of Angels and my union to God, my heavenly Father. But still dear Children, the cross appear'd as great and as terrible to me then, as it possibly can to any of you now; for, remember that God had given me no positive command, to travel in this path of perfect purity.

The Priests and the Levites, and indeed the example and precepts of mankind thro' all ages, and that of the whole jewish nation, who were called the chosen people of God were before me, and what made my way still straighter and my duty appear darker, was that I could learn of none who had ever travell'd this pure and perfect path to complete perfection before me.

This choice then brought my youthfull soul into

excessive tribulation, and I cried to God my heavenly Father day and night, for some manifestation that might clearly unveil my duty, for at that time I was too young to know, and too inexperienced to determine, what was to be gained, by a perfect cross of self denial.

At length again thro' the ministration of Angels, my own duty as the son of God, and the first foundation pillar in the new creation, together with the knowledge of the fall of man, and wherein that fall consisted, was plainly open'd before me.

Among all the great and mighty manifestations of God, that I afterwards experienc'd in great abundance, this manifestation, I always prized the highest, because none could ever lay a broader and surer foundation for my Eternal Honor and happiness.

And among the wonderfull displays of heavenly light that afterwards beam'd from Heaven upon me, none ever fill'd me with that astonishment, and true thankfullness that this did; for by the light of this manifestation I saw clearly, that my own nature, was doom'd to Eternal destruction.

In it, I saw the loss of man, in all its hideous forms I saw where and how the Serpent first enter'd the bowers of Eden, and destroy'd mans obedience, and ruin'd his Honor, and happiness, and I clearly saw, that the work that lay before me, was to overpower this nature, and thereby to destroy the works of the devil, and become the great Captain of the salvation of the souls of men.

Here then, you see, my duty was made plain before me; and not one moment did I ever hesitate to take up a full cross, and enter joyfully into the great work that lay before me.

After this I fulfill'd all the requirements of the Law of Moses, which my heavenly Father enjoin'd upon me, and for the time being, kept my superior light, and knowledge, and obedience, as secret as possible, and I was wonderfully bless'd with heavenly gifts, and divine manifestations, far beyond your comprehension, as a rich reward for my faithfullness.

I now plainly saw, beyond the possibility of a doubt, that

that I was to become the author of a new and glorious dispensation, and to take the lead in opening it to mankind, but still I was ignorant how this was to begin and be completed.

I fondly imagin'd a thousand things at this early period of my existence, that bitter experience was to instruct me, in my latter days, were but the golden dreams of fancy. I was often occupied, for days and nights together, in pilloring out in my own fond imagination, the rise, the progress, and the setting up, of a new and glorious despensation, among the Children of men.

I often fancied and really believed that I should witness the subjection of tens of thousands of my people, to the gospel which God had committed to my care & trust. Tho I was sensible from the sayings of the Prophets, and from the revelations of God, that this work would cost me many painfull labors, and extreme sufferings, yet at that time, I know not how, nor in what manner, they would take place, and finally be accomplish'd.

The next degree of travel which to me was of great importance was to discern between a natural and spiritual relation. I found myself surrounded by my natural kindred, my earthly friends, and a race of men, that were with all their pretensions to Godliness living a life directly oppos'd to the light of God in my own spirit.

They were living in all manner of impurity, and God required me to live pure and undefil'd. They were covered in all manner of deception, and my faith and understanding required me to live and walk exceedingly holy and upright. They were living in scenes of carnal indulgence, and sinfull pleasure, and my heavenly Father had taught me, by my experience, and this' the mediums of Angels, to practice all reasonable self denial.

And the question that rose in my mind, was, how in the existing state of things, could I own this sinfull generation for my relation? for I found upon an impartial examination; that acquaintance and strangers, my kindred friends and dear relations, together with the whole Jewish nation, and every other nation under heaven, were all included in one common mass of uncleanness, and how was the veil that was not as yet lifted.

And the great question that arose in my mind was, if I made this great sacrafice, what was I to receive in return, for I was taught plainly, by every event of my life, that it was perfectly inconsistent with mans creation, and his very existence, to live without union, friendship and society.

I knew not at this early period of my travel, the true meaning of this labor, that my spirit was brought into, but learn'd in my later experience, that my Heavenly Father was thereby gradually preparing my mind, to receive the Knowledge and full understanding, of the way and manner in which I was to receive my true disciples and associate with them in toils and in sufferings, in trials & persecutions, and thereby lay the true foundation for the first opening of the gospel.

Nothing could exceed my joy, when after a long period of painfull travail, thro' gloomy years of darkness, this Knowledge was communicated to me by the divine revelation of heaven.

I could now see clearly how the gospel was to open, and enter among the subjects of my own nation. I could now give further scope to the delightfull workings of imagination.

I could picture out in my own innocent fancy, our travels and wanderings among mankind, preaching the words of Eternal life, healing the sick of all manner of diseases, casting out Devils, and washing away every degree of uncleanness; and even raising the dead; for the Knowledge of this power was given me at this time by the revelation of Angels.

I could picture out in my own fancy, how this powerfull preaching, how this new light from Heaven, and how these wonderfull miracles would prove me to be the Son of God, introduce the gospel of salvation among men, and set up Gods everlasting Kingdom of righteousness and peace, which should never have an end.

I am sensible that with all the mortification I had then to bear, and all the deep anxiety, I had to experience, before I could obtain permission of my Heavenly Father, to commence this great and glorious work, this was the happiest period of my Existence upon earth.

Dear Children, I had not at this time been taught by bitter experience, the deep seated wickedness, the cruel & malignant

malignant revenge, the abominable deceit and hypocrisy, and above all the stubborn disposition, and the open and willfull rebellion, there was deeply planted in the nature of man.

As I had always yielded the most perfect submission to the will of my Heavenly Father, I could not conceive at that early age, how there could be so much stubbornness and determin'd opposition to the will of God, in the nature of fallen man.

Of all the false hopes, I once fondly cherish'd, and of all the bitter scenes of painfull disappointment, which I met with in my sorrowfull experience, my great mistake in relation to the mans subjection and final obedience to the requirement of God, in his mercifull offers of salvation, was the greatest.

It was to me the most painfull of all my disappointment the bitterest of all my sorrows, and that which seem'd to poison my joys the most often, throut my whole pilgrimage on Earth.

Not that I sought my own glory, in a single degree, but mans Eternal happiness.

Church at Harvard.

Instrument Wm Leonard

Written between 7 O clock in the Evening of Saturday the 9th, and six O clock on the morning of Sabbath. 10th of oct 1841

Chapter 2nd.

The commencement of Christs mission to the jews; He chooses his disciples; Sends them to preach: His miracles; his travels and preaching to the time of his crucifiction.

At that important period of time, when by the laws of my nation, I had fully accomplish'd my years of subjection to my Parents, I was visited by the most powerfull company of Angels, that my eyes had ever beheld; from them I receiv'd my anointing, and full permission to go forth, and enter upon that work that was design'd from the foundation of the world, in the will of Heaven, that I should perform.

During this interview my soul was fill'd with love and Heavenly joy, to a far greater degree, than I had ever before of

seneni'd. My soul was fill'd with heavenly raptures, to witness the joy of this wonderfull assemblage of the Heavenly orders, in the glorious anticipation of sending me forth, to preach the glad tidings of free salvation, in my innocent pure and upright state.

They baptised me with the mighty power of God to an astonishing degree, they pour'd out the wisdom of the most High, till I was astonish'd at the rich abundance, and the exceeding fullness of Gods pure Spirit, that was shower'd upon me.

And to string them my hands to take joyfully and fervently, in the great work that lay before me, they sung my praises which echoed thro' the Heavenly arches, and cheer'd me on in my glorious undertaking, by their wise instructions and smiles of delight.

But what I esteem'd more precious to me than any thing yet nam'd was, that they repeated to me the rejoicing that took place, both in Heaven and on Earth, at my conception; and all the miracles nam'd, and many that were never nam'd, that took place at my miraculous birth.

They convey'd to me a special Message from my Almighty Parents, which instructed me into the manner in which I should commence my mission, and where I should find my loving disciples, who were to be the constant companions of my joy and tribulation.

And what seemed to me to be more precious than all the rest, in this message was, my Almighty Mother, inform'd me that I had faithfully carried my glorious station among the sons of men, by my constant subjection to her holy will, and that I was then to be crown'd, as the true and worthy Son of God, for my willing obedience to his Holy laws, thro' all the trying incidents of my life.

In this message my Heavenly Parents inform'd me, that Heaven could do nothing more to honor me at that time, that all was done that could be done by the Host of Heaven. But they told me, that I was worthy and more than worthy, of all the honor, and great glory, that was then confer'd upon me.

My Dear Children there never was any but the true Son of God, that was able to bear this astonishing ministration. And altho' it seem'd that nothing in Heaven could be greater,

yet I afterwards pass'd thro' those scenes of heart rending horror that open'd my eyes to see the great condescension and wisdom of my Eternal Parents, in giving me this same staff to lean upon.

Altho' I was created with the firmest, greatest, and the most noble soul of all the sons of men, yet I have been call'd to pass thro' scenes of trial, anguish and horror, when this staff was scarcely able to support me.

When this Host of Heaven left me, I was lost in perfect wonder and astonishment for many hours, and when I awoke to sense the scenes around me, a solemn gloom, accompanied with deep reflections, painfull in the extreme settled down upon my feelings.

I now began more deeply than ever, to contemplate my call, my station, and the wonderfull responsibility that rested upon me. I now saw, that to me centr'd all the prophecies, the law of Moses, including its mysteries, its types, and shadows of good things to come, and all the promises of God, to a lost world, were to be thro' me fulfill'd.

I saw that I was set as a pattern, for all mankind to follow, by my faithfullness they were to be saved, if they would hearken to the voice of God, and follow my example; and I saw that if I failed in my obedience to the righteous will of Heaven, that their certain, and Eternal destruction was sure and inevitable.

These reflections brought me into an agony of soul, and a mortification of spirit, that even the Son of God, at this moment, is unable to describe, this gloomy season lasted for a few weeks, and was highly beneficial to me in shaping the future course of my life.

If the joy and consolation was a great gift of Heaven, this I almost consider still greater; for before it ended, I form'd the most rigid determination of obedience to the will of God, and to improve all the treasures of true Knowledge and Heavenly Wisdom, that were stir'd up in my soul.

I form'd the most deep, firm and unbending determinations to benefit a lost world, in my day and generation. And these determinations, were ever after kept by me, with the

most scrupulous exactness.

For thro' my whole mission on Earth, in after years, when I had learn'd the will of my Heavenly Father, Obedience on my part was sure to follow, if my own life, the lives of all mankind, and the sacrifice of the whole creation, had been the consequence.

During this stage of my travel, I pass'd thro' the most alluring temptations of Satan, for forty days and nights. The most powerfull combinations were form'd by the adversary, to tempt me in my inexperienc'd state, to destroy the great trust committed to my charge. Thro' the lust of man, and the ambition for power & greatness, thro' the whole fallen nature of the flesh, with which I was cloth'd, was I now put to the severest trial.

All the charms of nature, all the prospects of worldly honor and fame, pleasure and ease, and all the Earthly scenes of happiness, were presented to me, in their most dazzling grandeur, and in all their most delightfull forms; but the firmness of my Spirit, and the resolution of my soul, could not be shaken by all the powers of darkness.

Mankind are entirely in the dark, respecting my true state, during this trying season. They imagine when they hear this part of the account of my experience, that the Angels of God were with me, or that the power of the most high overshadow'd me, thro' these trying moments.

But my Dear Children, this is not the way that the Son of God was supported in the hour of trial. You will readily conclude, that the great ministration I have spoken of, would support me thro' all I possibly could be call'd to pass thro'. In a certain sense this is true, but you must remember, that Gods ways are mysterious and past finding out.

When a soul has been carried to the highest point of happiness, by a great and powerful ministration, God often takes deep and wise measures, to witness the improvement, he will make, of these great and Heavenly blessings.

In the reaction, when this Sense is again returning to the scenes of time, he will often be call'd to pass thro' clouds of gloom and horror, that will for a season, seem to overbalance the Heavenly

Heavenly joy and blessing he has so abundantly experienced.

And this is Satans chosen time, this is the dark and trying hour, he will now cast in his strongest, and most infernal temptations, to lead the soul astray from God. It is not displeasing to Satan for the Saints of God, to receive their Heavenly portion, if he can only find access to them, when the reaction takes place, and the God of Heaven puts their souls to trial.

In my forty days of buffeting, severe temptations and sufferings, and long fasting, my soul often seemed in the agonies of death, struggling for deliverance, from the revengefull grasp of the adversary; for in me, was made his most powerfull trial, to arrest my mission among the sons of men in its very commencement.

I felt his most flattering charms to entice me astray from my path of duty. And when he found that I was firm and immovable, nothing could exceed, the revenge, the hatred and malignant opposition which I felt from him. Thro' all this severe trial, I was left alone, with neither Angels, nor men to help me.

But when this scene of suffering ended, the Angels of God descended to comfort and revive my drooping spirits, and during the season of this ministration, I chose my loving and faithfull disciples, and sent them forth to preach my gospel.

Nothing could exceed the Heavenly prospect, that seemed to brighten before me, when I first began my mission to preach the everlasting gospel to the sons of men. I saw the great harvest of souls, that was to be gathered into the Heavenly garner. I saw the great prospect for happiness, that was about to open to the suffering children of man, and was perfectly lost to every other consideration.

No merchant man, in quest of temporal riches, could possibly be endowed with that energy of spirit, in his calling that I was, and no Earthly Prince, just about to ascend the throne of state, could have been one thousandth part so anxious to benefit his subjects, as I was to proceed with perfect caution, in the true fear of God, and with Heavenly Wisdom to benefit the souls of men.

I conceal'd my testimony, (which I well knew they were unable to hear in all its plainness,) beneath the most pleasing metaphors, and in the most instructive parables; but still the greater part of the Jewish nation, especially the men of power and influence, rejected it.

I show'd every degree of meekness and humility, but still they accus'd me of Pride and ambition. I prov'd daily before their eyes, that I was sent of God, by healing the sick of all manner of diseases, by casting out Devils, and even by raising the dead, and by working the most astonishing miracles among them.

But still they shut their eyes, stop'd their ears, and harden their hearts, and would not believe in the miraculous power of God, and finally rejected me, and cried me down thro' the whole nation.

I was daily with them in the temple, I taught in their Synagogues, they witness'd daily the great manifestation of Gods Holy Power, in all the works I so abundantly wrought among them, but they would not believe my word and obey it.

My example was daily plac'd their eyes, and still they rejected me as an imposter, and accus'd me of hypocrisy and all manner of crimes, and with leaguing with devils and vile Spirits. This was far from what I expected in the beginning of my mission.

I daily tried all the arts of persuasion, every form of reproof, and every other means, but they daily become more harden'd against the God of Heaven, more determin'd in their opposition to his Holy Laws. And finally to my perfect horror and amazement, they began to seek the life of the Son of God, whom the Father of Heaven And all the Heavenly Hosts, had anointed, set up and sent forth, among them as the only Saviour of the world.

These things almost caus'd me, sometimes to lament my own existence, and to pray for the utter annihilation of the great Human family, for their Spirits are eternal, and I well knew that the reward of their own works, would be given them. And when I felt the reality of this in its full force

it rent my soul with indescribable anguish.

I had till these scenes burst upon me, in all their frightfull realities, fondly cherish'd the flattering hopes, that tens of thousands at least, of my own nation, would have embrac'd the gospel of Eternal Salvation, in the time allotted me to dwell on Earth.

When I saw that they had leagued with Satan to reject the mercifull offers of Salvation, I often pray'd in secret whole nights together for them; and I often wept with exceeding great bitterness, over their perishing State, and the certain destruction, that awaited the devoted City of Jerusalem.

My Dear Children without saying any thing more on this subject, which is painfull to my feelings, even at this distance of time, allow me to close this part of narration, and enter more fully into the broad field of my severest sufferings.

Church at Havard.

Instrument, Wm Lemard.

Written between the hours of Eight O Clock A.M. and twelve O clock at noon. Sabbath Oct. 10th. 1841.

Chapter 3rd

Christ's true Sufferings. His Crucifixion & Death.

My dear Children, I had been so familiar with the writings of the Prophets, and had been so much under the immediate revelation of God, that I was well persuaded, that an awfull scene of suffering awaited me, in the course of my pilgrimage on Earth.

But dear Children, I can now look back and compare my experience then, with your present State of feeling, and see in the comparison, that I was very much then, as many of you are now, looking for much happiness, whilst God had designed

that I should be made perfect thro' suffering).

This is strictly true of me, altho' I was the Son of God, and altho' in me dwelt the greatest fullness of Wisdom, and the true Knowledge and deep understanding of the things of God of any being that was ever created on Earth. I speak this for your future reflection as a kind and tender parent to your immortal souls; and as one who desires to guide your feet in the true road to Eternal Happiness.

I well knew as I have stated, that in the latter days of my life, great sufferings awaited me, and from all I could gather from the Prophets, and more especially from the Host of Angels who often attended me; I had long foreseen that I should have to suffer death in some frightfull form, and thus seal with my blood, the truth of my own testimony.

But it was left to the cruel and unbelieving Jews, to teach me, what manner of death I should die, for as the God of Heaven suffer'd me to fall into their blood-thirsty hands, and left me in their power, I learned by their malice and rage, their threatenings, and their inveterate enmity to me, and to my testimony, the very form of that death, which I afterward suffer'd, and that on Mount Calvary, I should be left to drink the very dregs of the cup of my sufferings.

But dear Children, my death upon the cross, and my cruel and shamefull abuse at the hands of wicked men, were not the real nor the deepest sufferings of him, whom you by the choice you have now made, prove that you own as your Lord and Master. I shall now speak upon a subject which you can better understand. I shall speak of that fallen nature of man, that I took upon me.

As it was design'd for me, by the will of my Heavenly Father, to open the way for the redemption of the great human family, it was necessary that I should be created, with the strongest passions, the greatest share of ambition, and the most powerfull inclinations to follow an evil influence, of any one that ever existed in time.

It was also necessary these strong passions, this great ambition, and this powerfull inclination to Evil, should be the

the most severely exerted, to tempt and overcome me; in order to prove my faithfullness and render me perfect thro' suffering, to enable me thro' coming ages, to know how to succour and administer, help in all kinds of infirmities, to consider all kinds of dispositions, to understand all kinds of temptations and to become the Saviour of all ranks and conditions of men.

It may be truly said that I was tempted of Satan, for he well knew, that if he could induce me to commit one single sin, the foundation of mans true happiness and complete deliverance, would be Eternally ruin'd. This caus'd the adversary to try his greatest strength, and use his most powerfull influence to overcome me in the early part of my life.

I have often spent weeks together, under the most severe temptations and trials of Satan, at which times, I had to watch and guard every action, word and thought day and night. In these times it seem'd that one hairs breath deviation, from the Eternal light of Heaven, would plunge me to the very bottom of the gulf of Perdition.

At such times the tempter would stand over me, with his yawning jaws, ever ready to devour me; in every passion of my nature, in every faculty of my soul, and in every appetite of my body, he would try and tempt me to the severest degree.

For every act of my life, whether joyfull or sorrowfull, cheerfull and happy, or grave and solemn, he would buffet my soul, untill my tormenting anguish, would be beyond endurance.

For all the words I utter'd, at this early Period, for all the objects I beheld, for all the sounds I listen'd too, for all I tasted, felt, smell'd, or handled, I was severely buffetted by Satan, in order that every faculty of my spirit should be purified, and every passion, appetite and sense of my nature should be brought under the severest and most extreme mortification.

And what render'd my state more horrible, was this; my soul was created in that order that I could behold the Spiritual world in open vision, and this enabled me

often, to see Satan and his hellish host, daily around me.

At such times dear Children, I had no Kind Elders nor spiritual guides to go to for releasement, but had to stem the torrent of evil in myself, bear what was imposed upon me, by Satan and his dark host, and withstand every evil example around me, with none to teach me, none to protect me, none to lead me, nor even to administer a word of comfort to me, after I began to travel in the work of redemption.

Now you may understand the meaning of that passage of Scripture, where it says, "He trod the wine press alone" and of the people there was none to help him". And likewise the meaning of that passage where it says "He learned Obedience by the things he suffered.

At such times the temptation of Evil would be so numerous about me, and my struggles to resist them so fervent, my baffelings would be so many and so exceedingly painfull, that at times, with the deepest feelings of anguish and horror, I have imagined that I had committed some sinfull offence against my Heavenly Father, that I could not comprehend nor see, and had thus leagued with Satan, offended against Heaven, and lost my noble birth right.

And many times after such severe Scourgings and tormenting anguish, the good Angels have suddenly appeared for my deliverance, and have found me almost smothered in tears of repentance and completely broken down in bitter anguish, agony & despair, and have stood and comforted my weary soul, and driven back the adversary, driven off those black clouds of deception, and enabled me again to lay hold on that pure justification, that I never lost by unfaithfullness, and have scores of times knelt around me, and have wept over me, in the midst of my joy and releasement.

My dear Children, it was far, very far, from being pleasing to my Heavenly Father, or my Eternal Mother, that I should thus be called to suffer; but mankind had plunged themselves so deep into sin, and their lost state was so dreadfull, that God in his infinite Knowledge and wisdom, saw that the only way, for their deliverance was, to create just such a Spirit

Spirit as I was, who should have just such a travel as I had, pass thro' just such dreadfull temptations as I did, and finally gain just such a victory as I gained, in order to open for them the door of Eternal Salvation, thro' which they might enter, and travel from their lost state.

Then instead of there being any thing hard or unfeeling in this, it was the greatest mercy and condescension, that God ever bestowed upon a lost world, that I was thus created and called to Suffer.

Thus by entering into the work in my very childhood I learned to combat the nature of man and all the powers of darkness, thro' every stage of mans painfull existence.

I learned to combat and conquer, the most ferocious aspiring and filthy passions that ever existed among the Sons of men.

I learned to overule, and bring into Eternal subjection to the pure and living truth of God, the most deceptive, dishonest, and crooked inclinations, that ever had an existence in the human family.

And this work was given me to do by my Heavenly Father before he intrusted to my care, the souls of men, for remember I have already told you, that the souls of men are not to be trifled with.

Not that I had gained complete redemption, when I began to preach the gospel of salvation, but my sufferings and extreme faithfullness, God saw when he sent me forth, as the great Shepherd of Israel, that my feet were then placed on that foundation that could never be shaken by all the powers of darkness.

And upon this foundation I had to place my feet firm as the Everlasting Hills, before I could receive my authority to teach or even obtain a knowledge, of who was to become my companions in my toils and sufferings.

Before I close this part of my subject, let me invite the young and innocent lambs of my flock, to draw the contrast, between my former state in my youthfull days, and their present state in these happy days, and see if they cannot discover difference enough to overwhelm

their souls with thankfullness to God, for their present advantages

In those days I had to travel alone, combat the strongest passions of nature alone; fight the whole host of Satan alone, and bear my own many sorrows and extreme sufferings alone; with none to help, none to associate with, and with none to chen nor comfort me.

Now you have good and experienced Elders, to protect, instruct and watch over you, to teach you the difference between light and darkness, and between all that is truth and all that is error.

If you are tempted they will not suffer Satan to carry that matter far, if you are truly honest and obedient; for when Satan approaches too near, to afflict such souls, to your beloved Elders is committed that authority, and power to say, hitherto shalt thou come and no further.

His painful temptations, his tormenting fears, and his cruel buffetings, can be driven back by the faithfull Shepherds who are plac'd to watch over the faithfull lambs of my flock

I do not always examine strictly to learn, how you feel in this matter, but on my own part, often when I have seen my beloved leaders, thus delivering my dear and tender Lambs from the tormenting fangs of the Serpent, and setting my innocent lambs at perfect liberty, from the stingings and buffetings of Satan, thro' which I once suffer'd so extremely, & was only made able by miraculous power of the Almighty to bear; I have retired from amidst the host of Heaven, and have shed, in silence, tears of gratitude, to see the compassion of my Heavenly Father.

Dear Children, learn when you have heard this part of my experience, to be thankfull for your great privilege. I do not require you to be as faithfull as I was in order to keep your justification. I do not require you to travel the thorny path that I travell'd, in so trying and humble a manner, to enable you to find Heaven and happiness.

And you will see, in this page, that I do not require you to feel but a small part of my sufferings to enable you to find Salvation, for tho you, thro' incapacity, sin scores of times, you may find charity and be forgiven; when one of these sins, would have sunk my soul from the God of Heaven into the regions of

torment, and anguish to the endless ages of Eternity.

But my dear Children, all I require of you for these heavenly favors which are so bountifully bestow'd upon you, is a thankfull spirit, and feelings of love and gratitude to your Heavenly Father. For you have as great light as ever was reveal'd from Heaven to earth, and great protection as ever was extended to mortals, and the greatest ministration of Angels, and happified spirits, that ever was known on Earth, among the saints of God.

I have already told you, that in the early days of my life I often indulg'd in many fond hopes, and pleasing imaginations, respecting the happiness of my own nation.

Now I will relate to you something more important and a further knowledge respecting this matter.

At a certain stage of my life, it was reveal'd to me in heavenly vision, the exact kind of submission that God would require of the Jews, to enable them to enter the gospel of Salvation, and the exact order, honor, glory and beauty, which their submission would confer upon them; and my heavenly Father, thro' the medium of Angels, assured me, that this submission was altogether in their power if they chose to render it.

I saw in the visions of God, the Chh. that might be establish'd in Jerusalem, if they would embrace the offers of the gospel. I saw the brightness and glory, that, that Chh would stand in, and the exceeding honor and glory it would be to the Jewish nation. I saw that if but a part of this nation, would embrace the gospel, God would extend for a season, his immediate protection and blessing to the whole nation on that account.

This led me to see the way and manner in which they would become the chief delight of Angels, and of the true God of Heaven and Earth; and the excellent, noble, and honorable standing, they would taste among the nations of the Earth.

I saw in the visions of God, that they were by far the most noble race of men, as a nation, ever created under Heaven; and that God had design'd in their Creation, to make them

just that rank of great and noble Spirits, that were worthy to have the first offer of the gospel, stand first in the order of redemption, and forever take the lead in the work of Eternal Salvation.

I saw in the visions of God the many noble spirits created exactly suitable to receive the light of the gospel, and become the ministering spirits to the rest of their nation, if they would humble themselves, and receive the long promised Son of God, in his humble appearance, and acknowledge his chosen disciples.

I saw in the visions of God, and in my Heavenly Fathers dealings with me, that before souls could receive and enjoy the light of Heaven, they must be proved, and see if they were accounted worthy; and I plainly saw, that in the way that the God of Heaven had laid out, to send the offer of Eternal Salvation to the Jews, by me, and my true disciples, he intended to prove the submission and obedience of the whole Jewish nation.

I saw in the heavenly Visions, that often inspired my soul, the helps they would be to me, in planting the gospel in the Earth, while it was Gods will to continue that gift in the first dispensation; and the powerfull ministers, that thousands of them would make, to carry these offers of Eternal happiness to the ends of the earth, to those benighted nations who were lost in Heathenish darkness.

These impressions which I often received in Heavenly Visions, will teach you the reason why, I indulged the fond hope, that the Jews would very extensively receive the offers of the gospel; yet my own reason, the testimony of the Prophets and my own fearfull forebodings, often cautioned me, not to be too sanguine, in my expectations; but still faith & hope often prevailed over them all. I was yet too inexperienced to believe that men could possibly stand so much opposed to their own happiness.

I plainly saw, tho' all the visions, that inspired my soul, that in all the merciful offers of the gospel, the Jews with all the rest of mankind, were to be left to act free and independent in their choice.

But when I saw the door that leads to Eternal Happiness

opening before them so clearly, and knew by the revelation of Heaven, that I should be ennabled by the mighty Power of God, to teach them this wonderfull reality so plainly, I could not persuade my self, that they would reject the only means of happiness so extensively.

With these hopes, which nothing but the painfull reality I afterwards experienc'd, could destroy; I set out to perform the great undertaking that lay before me.

Now dear Children, with this revelation respecting the wise choice they might make, and the honorable stand they might take, if they would wisely listen, and yield obidience, can you not see that I was every whare prepar'd to feel their horrid state, and to be rent with bitter anguish at the dreadfull choice they made, and the open rebellion of many of the Jewish nation.

Can you not see, that I could daily see, the awfull gulph that was fast opening before them, and into which they were daily hastening to sure and eternal destruction? Can you not see the cause of my silent tears of anguish and my bitter lamentations over the devoted city of Jerusalem.

I soon discerned the opposite stand they had taken, to the way of life and salvation, and tho' many had done it in darkness, yet thousands and tens of thousands did it with their eyes wide open.

I saw thousands around me, who might have been foremost, in redeeming the souls of their brethren, rejecting with contempt and disdain, those merciefull offers of life and eternal Happiness which often had cost me such indescribable anguish toil and suffering.

And this was not the worst side of the dreadfull picture. I could see them using every art, deception and open falsehood, to blind the eyes of their brethren, to ruin the effect of my testimony, and to suppress Gods Holy work, throughout the whole Jewish nation.

In the second year of my mission, I began to predicate upon the persecutions that the Prophets had received at their hands, even to the laying down of their lives. I look'd back and saw the cruel scourgings of some, the banishment of others, the fiery tortures, & the dreadfull deaths that many had

suffer'd by their cruelty.

And when these things opened to me, in their horrid realities I often felt, when looking back upon my early experience, painfull as it was, as tho' I had been cast out of Heaven, or from the very bowers of Paradise into the very belly of Hell.

In these days of dismal anguish, I began seriously to ask myself what I was to expect from their cruel hands, but their malignant appearance, and threatnings, and the secret bribes, which were offer'd for my life, soon taught me this lesson.

I was now brought into a great labor of soul on account of these things. Not on account of the preservation of my own life, for this did not appear of great value to me; but I daily weighed the sins of this great, this favord, and this rebellious nation, from their earliest existence. I saw that they had been remarkable for nothing but an abundance of sin, as a fountain of iniquity, and their open rebellion against the God of Heaven.

I viewed the blood of the Prophets, and holy men of God, which they had shed. I saw as clear as in the visions of God, the just amount of all their transgressions of the Holy laws of God, & their disobedience to the sacred light of Heaven. I added to this, that of their last sin, in rejecting the offers of eternal happiness, which God had graciously offer'd them, and which was the greatest sin they could commit.

I saw what I have before descrit'd, the Honr, glory and eternal happiness, which they had forever lost by it; and at such times, in the most secret places, in the most dreadfull anguish, I have cried aloud in the voice of sorrow and despair Oh! Heavenly Father, and all the Host of heaven, tell me if these thy rebellious people, will yet add to all the rest of their dreadfull crimes, the cold blooded wickedness, of crucifying the Son of God, who was sent to them, with the mercifull offers of life and salvation.

In some of these painfull moments, it was reveal'd to me, by the ministering Angels, who sought every means to comfort me, that this was certainly to be added to my bitter cups of afflictions.

I did not fear the death which they were fast preparing to inflict upon me, if every other consideration could have been

left out. I could willingly have suffer'd all I then suffered, I could have borne all I then bore for the Jewish nation, and have felt all that Fatherly compassion, love and charity and tenderness of Spirit, which I ever manifested towards them, and have willingly receiv'd as a reward for my faithfull labors, that which I was about to receive from their hands, if it would have restor'd to them their birth right, and cover'd them from the fierce anger, and judgments of God.

But all I could suffer, could not pay the dreadfull debt they were contracting.

After this dreadfull revelation, I resign'd myself to my lot, with that patience and fortitude, which become the Son of God. But altho' dangers began to thicken around me, I did not deviate one hairs breadth from my path of duty.

Many times when I saw open combinations which I knew had for their object my death, have I gone boldly into the midst of them, when the Spirit of God impress'd me so to do, to hold up the light of Heaven to the multitudes; and have openly rebuk'd their ungodly counsels, and charg'd them with guilt and loaded them with shame for their murderous designs.

I taught daily in their synagogues, and preach'd that gospel openly among them, which I lov'd above every other thing, and for which I was sent to lay down my life. I daily wrought miracles, heal'd the sick, and even rais'd the dead to life, in the very midst of my bitterest enemies. I did not retire from this public ministration, until warn'd of my Heavenly Father to walk more in secret, and to teach my doctrines more privately.

Nothing at this period of my life laid with greater weight upon my feelings, than the thoughts of leaving my loving and suffering disciples. I prepar'd their souls for the dreadfull shock, they were about to receive, as tenderly and wisely as possible. Altho, I had spoken of these things in their hearing before, yet they were much as I their Lord and Master was in the early days of my life, too innocent to expect such cruelty at the hands of their own nation.

Having impress'd their feelings with what was

Shortly to come to pass, with great caution, I then began to prepare them for my sacrafice, by administering to their souls, that consolation and comfort for which the Son of God was ever remarkable.

In my cries, my tears and prayers to God, for them I received my Heavenly Fathers divine assurance, that after my dissolution, they should be baptised with the Holy Ghost, and do a mighty work on Earth, that all notwithstanding the opposition of men and Devils, except the Son of Perdition, should stand as the firm supporters of my precious gospel.

My Heavenly Father also reveal'd to me, that these dreadful calamities should not fall upon me, untile I had fully completed my redemption.

I still taught my doctrines secretly or Openly, untill that memorable night, when I held the passover with my disciples, and expos'd before them, him who should betray me.

And having ended supper, and Judas being departed, my agony of Spirit began to come upon me, when by my desire we all retired to the garden of Gethsemane, where I experienc'd the greatest fullness of my sufferings.

My own dreadful sufferings, my seperation from my dear followers, the fall of one of my own disciples, and the horrid deed he was about to commit, the lost state of mankind, the great wickedness of the jews, and the judgment of God, that I foresaw would surely overtake them, and the vengeance of all the powers of darkness, settled down upon me, untill in my redeem'd state, my fortitude was nearly shaken, and I pray'd to my Heavenly Father, if it was possible, that this cup might pass from me; but was still resigned to do his will.

The agony of that moment, my bloody sweat, and the power of death that ovreshadow'd my disciples, are still as fresh in my memory as they were on that fatal night.

After I was seiz'd, bound and carried before their judgment seat, my soul was chill'd with horror in reflecting upon the awfull judgments that awaited Gods disobedient people. I saw the dreadfull calamities that afterwards befell the city of Jerusalem, as clearly as when they took place.

I saw their enemies encamp about the city, break down its walls, and finally prevail against it. I saw their stubborn opposition, their dreadfull famine, and how the God of Heaven suffer'd them to harden their hearts, untill their sufferings were increas'd in proportion to the great crimes they had so often committed.

I saw every good Spirit, and guardian Angel depart from among them, and leave them a prey to men and devils, with none to shield them, and no almighty arm stretched out for their deliverance.

I saw their Temple destroy'd, their City levelled to the dust, and the remnant that were not slain by the sword, nor sacrafis'd by famine, scatter'd abroad among the nations, a disgrace in the earth, and a striking miracle of Gods Almighty Judgment and fierce displeasure.

Thus I look'd and saw them smote in disgrace and hiss in contempt by those very nations, which God intended they should lead on, (if they prov'd themselves worthy,) in the work of Redemption.

My dear Children I shall say but little, about my sufferings and death on the cross, for I always consider'd them as the least part of my real sufferings; and I should scarcely have mention'd them, had they not been so immediately connected with my life, and the wickedness of the Jews.

All I say is, that the Hill of Calvary, with its dreadfull scenes, my lingering death, my parching thirst, my painfull frame, my mangled limbs, the bloody Spear, the mocking insults, of the Jews and Romans; and my being extended between the heavens and earth, between two thieves, are register'd in Heaven, and still remember'd by me.

It is true, that towards the close of my suffrings, by the return of all those painfull recollections, I felt as tho God, Angels and men, had forsaken me; but these feelings I had nearly experienc'd before, tho not under such painfull circumstances.

At every return of cool collected reason, at every

remembrance, of the dreadfull crimes, resting upon the Jewish Nation, amidst all their mockings, and unfeeling insults, I could with heart felt emotion, pray for the Jews, to whom I always manifested the tenderest love, and in return they prov'd themselves by their rage & madness, to be my bitterest Enemies.

In the last hour of death, amidst severe sufferings, this one thought was consoling to me; I knew that tho' thousands were sinning with their eyes wide open; yet ten thousands more, were urg'd on by the fury of Satan, and the madness of others, know not the nature of the dreadfull crime they were committing.

And thus I could derive a small degree of Comfort, amidst all my tortures, in the reflection, that while many would be doom'd to suffer in the world of Spirits, for a willfull transgression; I could extend charity, and God could bestow his pardoning mercy easily upon all who assisted in this great transgression, under the influence of rage and ignorance.

The last agonies of which I have any distinct recollection were my struggles in the moments of death, giving up the Ghost and resigning my soul to my heavenly Father, which was wafted by millions of Angels, out of their sight; for all the heavenly orders were assembled, of every rank and description to witness this horrid transaction.

Thus dear Children I have given to you, as a present thro' the intercession of your blessed Mother Ann, the fullest, the clearest, and the truest account of my real sufferings, that were ever reveal'd on earth to mortals. This I have done, because it was consider'd in Heaven, that in this deep valley of sufferings, would be the most suitable place to bestow this revelation, among my poor, and needy children, who were no strangers to real sufferings of Spirit, and Godly sorrow.

Receive this my dear Children, as a sure evidence, that you as a Chh. and as a people, are held very near the Lord Jesus your Heavenly Father. You have it is true, a peacefull inheritance good habitations, and many noble souls among you. But these are not bring you the most near to my soul, and render you the most near to my Spirit. I have long watch'd over this place, and I can come very near to it, and find a glad reception,

among you, because you are a poor suffering family of my dear Children, who were as near to me, as the apple of my Eye, or the happiness of my own spirit.

I have dictated every sentence of this account of my life, and you may receive it as the genuine, clear, truth from the mouth of your suffering Lord and Master.

And in coming ages it will not be rank'd among the least of your heavenly honors, to have it declared to thousands, that on this humble spot, and among this suffering people, was given by Christ the Saviour, the Lord from Heaven, this heart rending account of his life and sufferings when on earth, in the days of his extreme humility.

I am sensible, my dear Children, that I can bestow no treasure upon you, that will be consider'd so valuable; I can reveal nothing to you, that will be held so sacred; and can leave no memorial among you, that will be so long remember'd, as what is contain'd in this little Book.

In it is mingled no stripes of reproof, because you at this time need none, and they shall not fall upon you, for you have had your full share of this kind of sufferings at present.

Thro' all the days of your late and deep sufferings, it has been my intention, that at the proper time, this communication should be made to you, with the warmest feelings of a Saviours Love and blessing.

It will be needless, my dear Children, for me to add to this page, any love and blessing, for every soul who listens to these words, from the lips of a Holy Saviour, will be made deeply sensible, that my warmest love, and surest and most eternal blessings, are extended to my Children in this place, in every page, in every line, and in every word, that is utter'd in any part of this book.

While inspiring the instrument, who has written, and these three Chapters of my life, my spirit has glow'd with most tender love, Fatherly compassion, and

warmest affections for my Children in this place, and be assured, that I have taken as much satisfaction in communicating this little present to you, as you possibly can take in receiving it.

Dear Children, just compare these writings with the many volumes, that have been written, the many Sermons that have been preach'd, and the many things that have been said, by false Christians, and see the dolefull mistake they have made, respecting my true Character, and my real Sufferings.

They have plac'd them altogether in outward things, such as the outward circumstances of my life, and have summed up and painted out all the agonies of my death, and have overlook'd my suffering agony of Spirit, and my humiliating travil of Soul.

Dear Children, I will add but this one more word of caution, look not to the Children of this world for happiness; look not to the increase of numbers for enjoyment; but always stand ready to step forward into this glorious work, tho you are call'd to the ends of the Earth, and are required, with your Lord and Master, to seal with your blood, the truth of the gospel of Salvation.

Place your dependence on the God of Heaven, in a low humble Spirit, and expect to pass thro' trials, sufferings buffetings, Stripes, imprisonments and death; and instead of repining at your lot, labor to feel thankfull to your Heavenly Father, for your privelege of being call'd to suffer for your Holy Saviour.

Church at Harvard.
Inst William Leonard

This Chapter was written between 5 o clock A M. and 3 P M. Monday Oct 11th 1841.

Part 2nd.

Life and Sufferings

of our

Blessed Mother Ann.

Chapter 1st.

Her experience, her visions and exercises of mind in her childhood and Youth; the true cause of her entering into the Marriage state.

My dear Children, to many of you it may seem needless, that any thing more should be said or written about my life and character, than has already been done.

But it has long been the design of your blessed Savior to reveal to this Chh. a clear and true account of his sufferings, together with many other things, not known on earth, of his early life. And upon me he has confer'd the favor of bestowing this present; while he himself made and witness'd the revelation, and inspired the writer.

It was also the will and request of my Lord and Master that an account of my early life, my painfull travel, my last sufferings and death, should form a second part to this little present; that hereafter you might be enabled, to compare the lives and sufferings of your Heavenly Parents, and thereby learn, that they both drank of the same bitter cup of sufferings, work'd out the same deliverance from the nature of Evil, open'd to man the same prospects of Eternal Salvation, and thereby united two dispensations of the Everlasting gospel in one; and thus laid the sure and eternal foundation of human happiness, upon that rock, which never again can be shaken by all the powers of darkness.

When I requested of my Lord and Master, to bestow this his token of tender Love, upon my Dear Children, in this place; He was well pleas'd to grant me my request. And when I told him, that this account would delight your spirits, and be

handed down by you to many generations, he smiled and asked me if it would not be a far richer present, if a similar account of the life and sufferings, of their tender and loving Mother should form a second part to this Book.

He said, as dutifull Children, always lov'd their Mother at least as well as their Father, that it seem'd as tho' the joy of his Children in this place, could not be so complete, with the account of his life and sufferings only, and that when this work, should be handed forth to after generations, something would always seem to be lacking, and that thousands would mourn when they heard of the sufferings of Christ the Saviour, that they could not hear of the sufferings and painfull travel of the mother of their redemption also.

This taught me, that this second part was as necessary as the first. So you see, that it was not your Saviour alone, nor yet your beloved Mother alone, who gave you this little Book, but both in one united degree of Love, blessing, and fervent desires for your eternal prosperity.

Know then Dear Children, that when I first awoke to sense and realise my own existence on earth, I learn'd that I was born in the midst of the british nation, and a native of the Shores of England. I found as I grew older, that I was under the care and protection of moral pious, and tender Parents, who were very watchful for my protection, carefull to instruct me in the fear of God, and to inspire my tender mind with a love for Heavenly and sacred things.

From my very earliest recollection, I was blest'd with Heavenly Visions, except at some particular seasons of my life; and as soon as I was able to comprehend, in the smallest degree the true meaning of such divine manifestations, the Spiritual world began to open before me.

Before I was nine years old, I saw in the Visions of God the Patriarchs, the Prophets, and the Holy men of God, who had died in the former ages of the world. I saw the exact state of those who were in happiness, but knew not that they could ever attain to a higher degree of joy, comfort and purity.

I often saw the black prisons of darkness, and the millions of souls in these regions of torment, but knew not the dreadfull nature

nature of their transgressions.

I saw the souls of the female part of the creation of God, both in the mansions of happiness, and in the regions of darkness and despair. In the former they were clothed in sackcloth, and filled with mourning, and utter'd many lamentations, and in the latter they were agonising in all the torments of anguish among unclean and unhappy spirits.

I could readily comprehend, in a measure, the meaning of the sufferings of the inhabitants of the regions of torment and darkness, but I could not understand the reason, why there should be heard, the voice of mourning, of lamentation and woe, in the midst of what seem'd to me the very kingdom of Heaven.

But this one thing I often noticed among the female part of the mansions of happiness: I often saw many among them, who had been remarkable when on earth, for the gifts of Prophecy, heavenly Visions, and the true gifts of God. This part of the inhabitants of these happy regions, I often noticed look'd upon me, with much secret joy, and inward pleasure which I could plainly see, beaming thro' their countenances, but could learn nothing more.

I was likewise often beheld with pleasure, when my soul was wafted into these delightfull regions, by many of the ancient Prophets, and wise men of old, who were remarkable when on earth, for the purity of their lives, for the divine revelations, and for many things which I learned they had foretold, which were yet to come to pass.

I often noticed, when I was but a child not twelve years of age, when carried about the regions of despair, and passing the prison doors of these regions, that many of the suffering souls in those prisons of guilt and torment, would often look at me, while I thot I could behold a degree of joyfull hope beam across their faces of despair and sorrow.

I have often seen in these early days of my life, when in the Visions of God, the souls of the martyrs, who were tortur'd beheaded and burnt, in former ages for supporting the testimony of truth. I saw that there was a restless spirit

of dissatisfaction among these Sons and daughtes of sorrow. For altho', they seem'd for some reason, the most striking examples of patience and virtue, and seem'd to enjoy a singular Kind of happiness and justification; yet there was a settled cloud of gloom, and feeling of sorrow, that pervaded their mansions of promise, that often render'd my tender spirit extremely sorrowfull and unhappy.

Many of these worthy Spirits often testified their joy, at my arrival in their mansions of joy and sorrow, equal to any of the spirits I recollect of seeing in the early visions of my Childhood.

There was one exceeding long, deep, yet high, dark and gloomy Range of prisons, which in my early visits, I often pass'd, when I enter'd the Eternal world, whose walls appear'd exceeding strong, & whose strong black gates appear'd dreadfull, and the gloom and terror that settled down, around these infernal abodes of misery and torment, were exceeding awfull, and difficult to describe, & fill'd my spirit with fear, and chill'd my soul with horror.

Though these gates I was never permitted to pass, nor even to glance one single look; but on the outside of these gates, there was printed in large black letters, "within these gates, and enclos'd within these walls, and gloomy cells of torment, dwell the persecutors, who have scourg'd, afflicted, tormented and put to death Gods people thro' all ages of the world."

And I afterwards learn'd the reason why neither I, nor any other soul, in the least state of happiness or innocence, were permitted to gaze within these abodes. It was not because <u>we</u> were not permitted to see <u>them</u>, but because <u>they</u> were not permitted to see <u>us</u>: For their punishment was decreed by the God of Heaven, to be of the most dreadfull Kind.

In these fatal mansions, dwelt the most dreadfull and infernal Spirits, whose business was to torment, continually these unhappy and wretched Souls, and they were permitted to gaze on no Spirit from Heaven or Earth, that possess'd one Ray of happiness, that could extend to them one gleam of Hope or quiet for one moment the ceaseless tormenting anguish, that fill'd their souls with agony and despair.

So many precious gifts of God, and so many heavenly Visions, while I was yet a child in nature, and often under

condemnation for small offences, and seldom without great conviction on account of a sinfull nature, which I daily found growing stronger within me, often used to fill my soul with silent wonder and astonishment

I often related these visions to my Parents, but as I grew older, I found they did not seem to understand them or their meaning. I often conversed with other children respecting many of these things, but found that they treated them as idle dreams of fancy. By this I found that they were total strangers to these singular exercises of the mind, and to these wonderfull gifts of heaven. These circumstances gave rise to the great enquiry in my mind, of the meaning of all these things. They seem'd peculiar to me alone, and I often felt a deep anxiety to know the reason. Was it because I was better than others? this seem'd to me very improbable, for I found very few who seem'd to feel more trouble on account of inward guilt and painfull conviction, than I at times felt and experienc'd

About the time this enquiry arose in my mind I began to be impress'd with a feeling, that there was something very mysterious in my existence. I began to be strongly impress'd that I was born for some wonderfull purpose, and to answer some great end in the providence of God. These thoughts I kept conceal'd in my own soul, feeling very suspicious that they were the fruits of a vain imagination and an aspiring proud spirit.

About this period of my life, of which I have spoken I observ'd one thing remarkable: as I liv'd among a numerous throng of very wicked people whose children were plunging themselves into all manner of wickedness; I began to observe by their conduct and daily walk and conversation, what kind of evil practices, they were most inclin'd to, and often enquired of them the motives which induced them to practice such abominations / And when they told me, I being possess'd of strong powers of mind, & exceeding deep penetration of Spirit, could see the exact motives to sin. And having strong reasoning powers, and a very correct and sound judgment, I could weigh them all

in the balance of my mind, and thus determine the exact strength of their sinfull inclinations. These I would often compare with my own infirmities, and wonderfull to relate, I found that my own inclinations to sin, were at least ten fold stronger, than any of the worst that I ever examined. This gave rise to another important enquiry in my own mind. Why was it that I was able to withstand in a great degree, these evil inclinations, while they were running into all manner of excess, and daily practising all manner of evil.

When I view'd the contrast between the wonderfull protection that I was under, and the dreadfull losse, evil state they were daily falling into, I was often struck with wonder & astonishment.

One thing was truly remarkable, in all my visionary consolations, tho' I saw all ranks and conditions of other spirits, I have no recollection of ever seeing Christ, nor any of the Holy Angels tho' all my Childhood and Youth, and I often wonder'd at the reason, for no being was so much the delight of my reflections, both by day and night as the Saviour of mankind. And tho' in my frequent visits into the world of Spirits, I often longed to see some of the Holy Angels, yet I was never in that stage of my life, permitted to behold them.

Tho my mind was not at this period of my life enlightened to know it, nor my eyes opened to see it, yet I was afterwards informed by the blessed Saviour, that I was the object of his peculiar care, from my earliest infancy untill I had completed my redemption, and that from my earliest childhood, untill I ended my existence on earth, I was the delight of angels, who foresaw from the day of my birth, the great station I was destined to fill, by the God of Heaven. I also learn'd that many of the Angels often felt disappointed, when others were chosen to be my guardian Angels, and were sent to hover around me.

Here then was explain'd one thing, that was always veil'd in a mystery to me, tho' my Childhood, and youth, that is the wonderfull degree of strength that I receiv'd, that enabled me to govern my strong evil inclinations, while others with far less inclinations to sin, were daily sinking themselves in wickedness, and covering themselves with shame, all came from my Holy

Saviour, and his lovely Angels, who foresaw, that if I was left to grow up as other poor lost souls did, I should never be able to rise from my lost state, and stand in that lot, that the God of Heaven had design'd that I should fill.

I had now arrived at that age when my evil passions began to tempt my mind strongly in the paths of sin, this brought my soul into exceeding deep tribulations; the Visions of God left me. my strength began to fail me, and as I daily saw that my soul was growing weaker, and my passions becoming stronger, I often cried aloud in private, in the most bitter lamentations, and fervent cries and prayers to the God of Heaven, and my blessed Saviour, to all the Holy Angels, to strengthen my soul against my sinfull temptations and inclinations to depart from the paths of purity

I led a life the most temperate, walk'd the most chaste & upright, I implor'd on my bended knees, the protection of my Mother, that I might be kept from that awfull gulph that was daily approaching. I was always impress'd from my very Childhood, that there was something very heinous, & shocking ly offensive to the God of Heaven, and all the Heavenly host in the corrupt nature of the flesh.

But notwithstanding my fervent cries to God, to Christ, and all the Holy Angels, altho' I had often crav'd the protection of my Mother, and labor'd the best way I was able, to stand my ground, and support my intentions of purity, the Spirit of the Lord, seem'd to depart from me, my strength fail'd, and my Parents and friends prevail'd against me. They darken'd my mind, and for a season, banish'd my conviction, and thro' their earnest solicitations I enter'd into a marriage state.

In this very contract, I wonder'd exceedingly that I was thus left and suffer'd to commit, what appear'd to me a great transgression against the light of Heaven.

Altho' I receiv'd the kindest treatment, I never could reconcile myself to my fallen condition. This feeling I kept untill by the light of God, my convictions returned upon me, and my sufferings became so extreme, and

my light became so exceedingly great, that I set out with a firm resolution, to deny myself and take up my cross, tho' death should be the consiquence.

Even after I had thus set out to abstain from every act of uncleanness, the buffetings of Satan were continual and extremely severe upon me. He strove by all the powers of his Hellish art to entice me back to my former sinfule life; and by every stratagem he could devise, he endeavor'd to make me believe, that I had fallen so far from my former purity, and had departed so far from the divine will of Heaven, that I could never return.

This was a severe trial to my soul, which I suffer'd under till by the Lord and I know it was clearly revealed to me, that it was the will of God, that I should, by this means descend into the lowest depths of the fallen state of the female part of the creation; that I might learn how to feel for the deplorable state of the daughters of men; and learn by my painfule travel of soul, how to lead their souls to God.

Then I was delivered from the buffetings of Satan, on account of my departure from the light of Heaven. Then I could plainly see, why the Spirit of God seem'd to leave me; why my heavenly gifts departed from me, and why my inclinations within me, which prompted me to pursue this downward course in my youthfule days, prevail'd against me, and why my natural kindred united all their efforts against me, untill I was bound down in this loathsome and degraded state.

Church at Harvard
Inst. Wm Leonard

Written between ½ after 4 o clock and ¼ after 9 P.M.

Monday Oct. 11th 1841.

Chapter 2.nd

Mother Ann's preparatory travail. Revelation of the true gospel light to her. Her stay in England. Voyage to America, and her painful travail untill the opening of the Gospel.

In this Chapter I shall relate some things that will be entirely new to my Children, and some things, that in a different manner, have before been spoken of, but will agree with what has before been written or said, in their very substance.

I now began to travel in the most perfect spirit of obedience to the requirements of those faithful witnesses, which God had rais'd up to prepare for my coming. To every degree of purity, every degree of honesty, and open confession, temperance and open sobriety, which their light and divine revelation required, did I render obedience, with the most unceasing and untiring diligence, which obtain'd for me complete justification.

This obedience was render'd by me with a degree of delight not to be describ'd, and with a degree of submission that nothing could exceed; for I felt like a soul just let loose from the dungeons of Hell, that had to travil day and night in tears and perpetual cries to God, for final and complete deliverence from a sinful nature.

About this time my soul began to be more seriously impress'd concerning the great end of my existence, and the true intent of my being born into the world. The Visions of the Almighty began to awaken upon me, and I again began to explore the state of suffering Souls in a world of Spirits. In these Visions my soul was brought under the most extreme sorrow and sufferings, for I saw the same orders of Spirits, in their justified, and in their most unhappy state; and began to learn by their cries, their sorrowfull appearance, and by their presence to my soul, that they were looking to me for deliverance.

At such times I could sense my exceeding loss from God, in so clear a manner, that it seem'd as tho' I could not, with my most severe mortifications, be able to deliver my

own soul, from the reigning power of sin, much less to open the way for the perfect and eternal purity of all these different orders of justified and unhappy souls, who, I began to learn, were then waiting, in the most patient and longing state, for a way to open for them, to enter into complete and perfect happiness.

These scenes brought my soul into the most exceeding heavy labor, and painfull travail, for now it began to be clearly manifested to my understanding, that the work which God had laid out for me to perform, was to work out my own salvation & complete my redemption, in this world, and thus open the way to perfect happiness, not only for all the lost sons and daughters of men, in this world, but to open the way to the Holy city of eternal rest and peace, for all the fallen race of Adam.

The undoubted knowledge I now began to receive of the truth of these impressions, which began daily to be confirmed to me, by the immediate revelation of Heaven, and the most astonishing visions of God, brought me into the most exceeding deep state of suffering, that my soul was capable of enduring.

I now began to see the true nature of Gods wonderfull dealings with me from my early childhood. I could now look back and see the true meaning of all my early visions and early revelations. I could see the meaning of my wonderfull protection thro' all my youthfull days, and could even begin to learn the true intention of my being suffer'd to fathom mans dolefull and exceeding lost state, by my own sorrowfull and heart rending experience.

I had now, such a wonderfull amount of sure evidence, concerning my mission into this world, that with every faculty of my soul, I strove to serve God, with the utmost exactness, and so call'd into exercise all the powers & fortitude of my soul, to enter into, and complete the work, that God was fast opening before me.

At this stage of my travel, I was brought into the most severe struggle my soul ever experience'd, to learn by the revelation of God, the depth of mans loss from God, and the true nature of his first departure from the paths of obedience. My own convictions, the cross which I long had borne, the horrid state of the world around me, and the degraded and awfull

and awfull state of millions in the world of Spirits, and the state of mourning, and the nature and cause of the lamentations of the spirits of the just, all led me to have strong, exceeding strong suspicions of the true nature of mans first offence in the Bowers of Eden.

But like an honest soul who wishes to become a skill full and experienced pilot or a sure and certain guide to lead the souls of men to the streams of Eternal purity, or the fountain of all true happiness; I longed with a degree of anxiety beyond the power of language to reveal to mortals, to know the clear and the naked truth.

This inquiry seemd to me not only proper & rational, but I would ask of God, my Heavenly Father, in the most solemn manner, and in the deepest feelings of humility, how I could ever complete my own redemption, or become the spiritual Mother of the great human family without it.

After these enquiries and painfull struggles, my soul was wafted for the first time to the Holy Selaa, the Holy abode of millions of Holy Angels. I was there made acquainted with the true nature of mans first transgression and the very cause of his disobedience to the laws of God & the true light of Heaven. I there saw the very Angels that drove him out of Paradise, who reveal'd to me a true account of the whole of this horrid transaction.

This enabled me to see the extent of the duty which lay before me, and to explore the broad field of labor upon which I was to enter.

As I now began to see, the true nature of the work that God intended to call me more extensively into, it was not only necessary that I should see the exact nature of my calling, but that I should in this wonderfull interview with the Angels of God, learn the exact lot in which God intended to place me. Accordingly I was conducted by a host of Angels, to the Holy Mansions inhabited by Christ the Saviour of the world, and there made acquainted by the holy Saviour of the high station I should afterwards fill.

To soothe my sorrow and banish for the time being my extreme mortification, he told me with what Fatherly care he had watch'd over me, from the very first stages of my infancy. He assured me, that it had always been the design of his heavenly Father and Mother that I should at the proper time and season of my life, enjoy the interview I then enjoy'd, and enter into that heavenly relation, that I was about to begin my travel to enter upon. He there instructed me, how and exactly in what way or manner, every event of my life, had prepared me to enter into the very labors, and to commence the very work I was about to undertake, for the Salvation and eternal deliverance of the great human family. He acknowledg'd all my former obedience to the light of Heaven, and assured me that he would ever after become my sure protector: and that at times I should be admitted to his holy mansion, to receive strength of soul, and enjoy seasons of rest, from my painfull labors and extreme sufferings of Spirit, during my whole pilgrimage on Earth. He assured me, that althe the undertaking before me was exceedingly great, extremely painfull, and very laborious, that I had nothing to fear, for he would be my companion in the most dreadfull hour of trial, and in my moments of most extreme deep mortification. He assured me, that from his Heavenly Parents he had been inform'd that I should be made able to go thro', complete my redemption, and become the true and Spiritual Mother of all the new Creation.

Here I saw the disciples of Christ, and a host of Angels, who all bow'd to me in reverence, and acknowledg'd me as as the Spiritual Mother of all the new Creation of God. Thro' all the Arches of Heaven I heard the Saints of old, the Prophets of God, the daughters of Zion, the holy martyrs, and all the host of Heaven singing praises to God for the glorious prospect, and happy day that was opening before them.

Having thus learn'd the true nature of the work that lay before me, having been told of the station that I was to fill, in the new Creation of God, and having been thus strengthen'd by all the host of Heaven, and by the Love and blessing of Christ my Lord and Saviour, I return'd from my vision, and

and began more deligently than ever to prepare to open this new and second dispensation of Gods grace to fallen man.

An invincible fortitude, a deep penetration, and strong reasoning powers always stood by me, as firm as the everlasting pillars of Heaven, under my most extreme mortifications, and most dreadfull sufferings. As a Pilot, they always stood ready to assist me over the Sea of troubles that dash'd around me, tho' all my voyage of life, or as a sure guide, to conduct me thro' the thorny path which I had to travel to complete my redemption.

In these powers of my soul God has planted from the very commencement of my travel in this holy work the greatest degrees of his sure strength, and holy power; so that tho' all my persecutions, which were so abundant, and have been so often repeated, my presence of mind, my courage, and unshaken resolution, never forsook me for one moment. Under my most severe bodily mortifications, when my flesh wasted away on my bones, and when sweat great drops of blood, which stood on every part of my body, my soul rose triumphant over all my sufferings and extreme anguish, and rejoiced in my holy Saviour.

In my sleepless nights, in my bitter cries and groans for complete deliverance from the nature of sin, and in my imprisonment, my fortitude stood firm, and my faith and resolution never forsook me.

When my work was done in England, and when I was warn'd in the Visions of God, by my Lord and Saviour, to leave my native country, and embark for America, it was this Holy Power that enabled me to comply and cross the foaming Ocean. Altho' I well knew that new scenes of trial and bitter persecutions awaited me, still my obedience to the light of Heaven was unalterable, and my love to the holy Son of God was firm, eternal and unshaken.

It was the love I cherish'd and bore to the cause of God, and my extreme love and attachment to the Saviour of mankind and my love for the souls of the suffering inhabitants of the Spiritual world, and the love and pity I felt for a lost

punishing world around, that ennabled me to bear my sufferings after I landed in America, untill after I settled in the wilderness

In this secluded Spot, whose early scenes are often celebrated in Heaven, I was to complete the trial of my faith and Obedience, before the gospel of Salvation could open the second time to a lost punishing world.

Here in this valley of wisdom my faith was to be put to the severest trial, that I might learn that degree of patience and forbearance, that would enable me to bear up under the extreme weight of the first opening of the gospel. Here those faith Souls who had early embraced the gospel with me, were tried buffeted and most severely tempted. In this place, it may be truly said, that with my Lord and Master I trod the wine-press of suffering alone.

The seclusion of the spot, the dreariness of the place, and the small number that inhabited it, placed the prospect of the second opening of the gospel out of the sight of all that had not the strength of penetration, and the unshaken and deep planted faith that dwelt in my soul only.

These things press'd so heavily on me at times, that nothing but the love of Christ, the communion of Angels, and the strength and power of one Almighty God, ennabled me to bear up under the painfull travail, of these days of sore trial; for it seemed many times, as tho my soul and body would be rent asunder.

While passing thro' this state of trial, there were some particular blessings which God had bestow'd upon me, for which I often felt melted down in gratitude and thankfullness, my firm planted faith, my deep penetration, and my unshaken fortitude of soul. These were as firm as the everlasting hills of Gods righteousness and holiness. These made me invincible in the darkest hours of temptation, and formed about me a sure wall of protection against the buffetings of Satan, which thro' this trying period of my travail were exceedingly numerous, and every way design'd to destroy my faith in the work of God.

Here there in this valley of wisdom, I was taught that true wisdom, that cometh down from Heaven, and which can only be learn'd, in the degrees that I learn'd it, by an equal degree

of sufferings.

Tho' all my trying scenes and bitter afflictions, I found my blessed Saviour true to the promise he gave me in the Holy Selan, the residence of Angels, and where are built the beautifull mansions inhabited by Christ and his true followers.

In my bitter hours of sadness and sorrow, I ever found him with me, to strengthen me, to bear my afflictions, my toils, my labors, and extreme sufferings. And in my hours of heavenly joy, he with the holy angels, would often bring me fruits of the trees of life.

He would send his holy Angels, who would pluck for me, beautifull roses, and sweet smelling flowers, from the richest gardens of the Lord, and would thereby regale and refresh my drooping soul, and again strengthen my spirit to pursue the prize that lay before me, at the end of my painfull, but heavenly journey.

Throughout the latter part of the days of my retirement at the peacefull Valey of Wisdom, I was warned abundantly by the Visions of God, to prepare for the opening of the ~~great~~ gospel that was suddenly to burst upon me.

I could see the Angels of God, who were sent forth to prepare the way for my coming to open the glad tidings of Salvation.

From them I learned the true nature of the work, in what manner it would take place, and from what quarter I was to expect souls, who would gladly come, and embrace the offers of Salvation.

And when I had convey'd a sufficient degree of this heavenly information, to my true followers, and abundantly prepared for their reception, the increase of the gospel broke upon us, as tho the day Spring from on high had visited us.

Church at Harvard - Written between the hours of one and 50 clock A.M.

Tuesday Oct^r 12th 1841.

Joseph W. Leonard

Chapter 3rd

The first Opening of the gospel, the travels, labors, sufferings and death of Mother Ann.

Dearly beloved Children, this is a subject with which almost every one among my Children, have already grown familiar nevertheless, as this is my last subject to be given in this little Book, I think it will be pleasing, and very entertaining to you.

Know then that this second manifestation began to open on Earth, amidst the songs of an innumerable host of Angels, in the presence of the Kings, the Prophets, the wise men of old the innumerable host of martyrs, and above all, amidst the songs and tears of rejoicing, of all the daughters of Zion, who had assembled to witness the beginning of Gods last display of mercy to poor lost fallen man.

When this door of hope was set widely open, after I had completed my own redemption, how different was the scene, that was witnessed by the Angels, between Spirits and mortals! and how great was the contrast between Heaven & Earth.

When the great door day of mercy was set open in Heaven or in the Eternal world, and the merciful offers of Salvation were made by our Heavenly Father, to the millions of souls, who were resting, or waiting impatiently for a privelege to complete their redemption, the rush that was made toward the great door of Entrance, which led to the Paradise of God, was truly astonishing to the Angels, and very pleasing to their Heavenly Father and their Eternal Mother.

The immense crouds, that were seen flocking from all the four corners of Heaven, were entirely beyond discription; and soon very soon, all the prepaid mansions were fill'd to overflowing with this numerous host of the Children of Hope, who had waited with much long suffering, and patience, for this great privelege.

Tens of thousands of Angels, and a very numerous host of Spirits, were now sent forth to enlarge the bordes of the New Jerusalem, or the Paradise of God, to erect new Cities of refuge, to prepare new mansions of rest, and to build new habitations

for these needy children, that all might be supplied with the offers of the gospel.

These were ready to enter this work at this early period without the least persuasion, without any doubts or cavils opposition or complaint, respecting the terms of salvation and eternal life.

And while all this was going on, among the Saints of rest, while they were moving to and fro thro' their different mansions, and millions were changing their abodes, the regions of darkness, became suddenly awaken'd by this great sound that was made in Heaven.

They listen'd eagerly to their shouts of joy, they were fill'd with pleasing rays of Hope, by listening to their songs of rejoicing, and millions enquired to learn the cause, of this joy that was going on in the mansions of promise.

And when they came to learn the glad news, that they had found the mother of their redemption, and were going to enter their different cities of refuge, and realize the promises that God had so often made them, by the mouths of the Prophets, and martyrs of old.

When they came to be acquainted, that this last assemblage of Saints, were about to receive an eternal entrance into the long promis'd rest, which remains for the people of God, (tho many yet stood opposed,) thousands put forth their cries of sorrowful and bitter lamentation for deliverance.

This awaken'd the tender compassion of Angels, and rent the sacred arches of heaven, and they would give the Angels of God And ministering Spirits no rest, until by the Almighty power of God, they were release'd from their torments, and gladly excepted the Gospel, upon the terms that God offer'd it to them; altho to many of the great, the learned and the wise, it was painfull and mortifying in the extreme.

While all this was going on in the heavens, and in the regions of Anguish, and despair, what was to be intended on Earth? None of the great, the wise and the learned ones of the Earth were listen to the calls of the gospel.

Tens of thousands who profess'd to be waiting to see this day open and profess'd to be ready to enter into the work of Judgment at the merciful calls of a loving and tender Saviour, utterly rejected it & cried it down as a dangerous delusion, and openly rejected it with as much contempt and disdain, as did the Ancient Jews, the merciful offers of a loving and kind Saviour.

Christ had forewarn'd me of all this, which you have already heard, that he so abundantly learn'd by bitter experience.

The Holy Angels forewarn'd me of all these things, even the same powerfull and ministering Angels who administer'd comfort and consolation to the compassionate Son of God, thro' all his sorrows and sufferings on earth, forewarn'd me of it. Christ and the Holy Angels plainly saw, that I should have enough to bear, with experiencing but a small part of his sufferings to prepare my soul for this disappointment.

But from the beginning of my travel in the work of God, untill the gospel open'd in America, I often recei'd the sure and eternal promise of my Lord and Master, that he would send his Angels forth, and prepare a chosen few who should be ready and prepar'd for my coming, who should be carried thro' that preparatory travail of soul, that would wind them sick of all the pleasures of Nature.

These chosen few, tired of placing their hopes of happiness in the fading and transient enjoyments of this life, would finally and certainly receive the gospel, place the Chh of God upon an eternal and sure foundation which could never be shaken, and hand down the fruits of my painfull labors to after generations.

And this promise you now see fullfill'd, there are now living among you many worthy and beloved souls, who have often taught you, of my sufferings, my weary labors, my toils, and my persecutions, and afflictions, in my first establishing the gospel among (you) them, and their suffering companions, who have done their work on earth, and gone home to the eternal mansions of rest.

Dear Children my own former experience, means doleful fall, and powerfull attachment to earthly things.

have all taught me, to feel that charitable spirit of compassion, that dwells in the soul of the kind Saviour, when he was on earth; and which he ever carries towards those who rejected his gospel, and those who even crucified him, and sacrafis'd his life. You will easily discover the spirit of true Charity in the contrast I will now make.

These saints of old and the ancients of the people, who were ready and willing to embrace the gospel on any terms, when it was open'd in a world of Spirits, had lived thousands of years before my existence

There were many among them who were thankfull to be releas'd from this world, when they departed from it, and I found very few among them who had any disposition to retain any recollection concerning it, when I first became acquainted with them, only as they call'd these former scenes to mind under a sense of duty; therefore they were weaned from the world, and thankfull for the gospel.

The daughters of Zion, especially rejoic'd to rise from their former degraded state, into Gods ocean of eternal purity; they had prov'd those hatefull allurements, and nothing was more painfull to them, than the very remembrance of those scenes.

The true Martyrs were all ready to embrace this gospel. because tho' all the dark ages they had sacrafice their lives, and abundantly shed their Blood in defence of the truth, and in hopes of entering into that Gospel, which God tho' me, had open'd among them. Dear Children, my beautifull company of Martyrs look heavenly and delightfull, you will be much pleas'd when you see them.

The tormented Spirits in the regions of misery, were thankfull to embrace the gospel, to find deliverance from torment. Now compare with all these the poor deluded children of men, who are pursuing, as eagerly, as tho their Salvation depended upon them, those very vanities and objects, that all this host of worthies, tried and prov'd beyond all doubt that they yielded, no abiding happiness.

There in their dark and unhappy state, how

can they know things that belong to their Eternal peace and happiness, untill they are waked up by the light of God. Consider this and learn to exercise towards them true charity.

I do not wish you to consider those souls innocent who reject the light of heaven, either before or after they enter the gospel of Christ; still, you have nothing to do with their sins, they are in hands of a righteous and just God, and will receive their reward.

Many in this world are bound down under the reigning power of an evil nature, and in the hopes they cherish under the false light of a false religion, they vainly expect to be saved body and soul, in the very sins they are committing against God. And as long as they are bound by the strong fetters of Satan, it is utterly impossible for either men or Angels to administer the Gospel to them.

While in the Spiritual world, these delusions are far easier taken away, they are more easily led to see, the inconsistency of these false hopes of Salvation, because thousands of them have been left to prove that all their professions and false hopes of happiness have done nothing for them, and have gained nothing for them, but sorrowfull disappointment.

Souls under the influence of a false religion, must be very dishonest, very much inclined to impurity, and very strongly bound in fetters of darkness, who do not wake up to sense their state in one year, after the manner that you count time, after offers of the gospel are made to them.

With regard to my sufferings in my travels and labors for the opening and increase of the gospel, they have been so extensively and frequently taught among you, that nothing concerning me will be proper for me to be handed down to posterity.

I will only say that I suffered stripes and imprisonments cold and hunger, the most severe, and very indecent abuse, for the opening of the gospel. I journeyed by night and by day, thro' all kinds of severe weather, and when driven out of one place, I had to take secret refuge in another.

I sometimes enjoyed precious seasons with my dear Children, and sometimes when sought by the mobs that set

surrounded me, I narrowly escaped those who sought my life; and sometimes when taken by them, only escaped from that death they designed for me, by the miracles of God.

I journeyed amidst my Children day and night, I walked before them as a light and shining Example, administering the gifts of miracles, and the precious gifts of God. I stood all my days thro' as a wall of protection between their souls, and the snares of the adversary, and finally ended my life in sufferings for the support of the Gospel.

I do not give this account of my life and sufferings, thinking that my life and death will compare with the extreme sufferings of the son of God, who bore his trials, and severe afflictions alone, and was able and willing, to become a sharer with all my sufferings, and a supporter in all my bearings.

I give unto you these three chapters, to peruse, in hopes that they will interest you, and kindle a feeling of love in your heart towards your tender and loving Mother, who loves you tenderly & and is ever awake to your cries for help, and delights to assist you in times of need.

I give you this account of my strange feeling in my early and latter years, to render obedience to your Holy Savior, to show you that your Heavenly Parents, both travelled the same narrow path; both tired the same wine press of sorrow, and finally by their lives, their sufferings and their deaths, laid a sure and everlasting foundation, for your eternal happiness.

I shall now close this communication, by giving you one more page of what I saw, concerning the prosperity of the Church of God, before I ended my life, and ascended into the world of Spirits; You will plainly see, that this part of this communication is given to strengthen your faith, if you should hereafter be called to pass this very trying scenes. This addition shall be very short and comprehensive.

Know then that in the Visions of God, I saw before I left the Earth, the glory, the beauty, and the increase of the Chh of God to a hundred generations. I saw the different parts they would occupy or be situated, the members that would inhabit them, and the exact order they would stand in.

I receive this great and sure knowledge, in an unending large roll of Heavenly and divine Love, from the Lord Jesus, in one of my sweet trying hours. It was then a great strength and comfort to me and I reveal it to you, to strengthen your faith against trying days, which are surely coming upon you.

And when you begin to see trying times, and clouds of darkness, roll over and settle down upon you, then remember this part of my communication, and be strengthened and comforted. And if any shall waver in the least degree, respecting the present ministration, this learn of me, your beloved Mother, I saw the exact time when the present ministration would open, before I left the Earth.

I was one day looking forward, to behold the travel of the Church after the gathering of the second generation, and felt very sorrowful to see the great lack of true gospel faith, that would prevail among them. These appearances of a future departure from the true faith of the gospel, brought my soul into deep tribulation.

At length the bright Angel of Love appeared before me, with a message from the Holy Saviour, which revealed to me the exact time, this ministration would commence, the very manner in which it would go forward, until the sanctuary was cleansed, and Zion was restored to her glory and beauty, with a wonderful degree of purity, and a great increase.

I saw the great opening of the gospel that would immediately follow, how it would begin, how it would proceed, & exactly how it would end. So you that are strong in this revelation, keep ye your strength, and lay up a great store of the true gospel riches, against the time of need, when they are called for.

And you that need a little strength, believe ye this part of my communications, and be ye strong in the Lord, and in the power of his might, until ye receive and establish in your own souls, that Faith which will enable you to remove mountains.

And now beloved Children, let me tell you of one more little gift, which I had before I left this world, for I am certain that it will be pleasing to you. I saw my beloved Son, your present beloved Elder Grow, in a night vision, before the opening of the

I saw him gathered among my people, grow up, and become fully prepared by faith and true obedience, to step forward, re-establish this Chh. and this people, in the true order of the Gospel and carry them wisely and safely thro' this great work, in this present ministration. For this end he was born, and to do this work he was gathered into this part of my fold. This the Lord and Savior revealed to me in the silent watches of the night. And he furthermore told me that the Angels sung praises to God at the time of his birth. I likewise saw many souls that are now under his care, and saw him and them, and all the little flock in this place, arise to an exceeding great degree of prosperity.

Now my dear Children does not all this feel very pleasing to you.

This little present I make to my faithfull Children in this place, because I love them, and because this place has been one of the branches of my peculiar care, and one of the earliest in which I suffered.

Farewell from Mother Ann.

Church at Harvard. Inst. Wm Leonard
Written between the hours of 7 and 12 O clock A.M.
Tuesday Oct 12th 1841.

The word of the Lord God, who ruleth over Heaven and Earth who by his Almighty Power judgeth all things according to his own righteous will and judgment.

Read from the Book of Holy judgments Law, by a Holy angel of divine light power and wisdom from his Eternal throne. Copied Nov 5th 1841.

Words of Father William to the Write.

Arise O thou chosen Instrument, and in the fear of God, and that Holy Anointing Power which thou hast received from thy Holy head, unto the words which the Holy angel is about to read.

Write it correctly, and alter not one word. Bow low thy Spirit, and let thy mortal hand move in strict obedience to Gods will, then shalt thou receive his blessing.

Words read by the Holy Angel of divine light, Power and Wisdom, from the Eternal throne of God.

O ye inhabitants of Zion upon Earth! ye who speak the name of God, ye who offer up praises to his Holy name, listen to the word of the Lord your God, who dwelleth on high, who ruleth over Heaven and Earth, who knoweth and judgeth all things, to the endless ages of Eternity.

Hear ye, O hear ye my word, for my word I speak, my law I give, my will I do, my work I finish. I am the Lord your God. I am that I am, and alter not. Therefore ye inhabitants of Zion, fear and tremble before my Almighty Power.

O ye vain mortals! How dare ye judge my words! How dare ye judge the word that I speak unto you. Know ye that judgment is mine, and I will repay with a righteous judgment, for I am the Lord your God, who sleeps not, but diligently search the hearts of my people.

And ye who heed not my word, ye who heed not the solemn warnings of your God, but still abound in your own natural reasonings and judgments, beware, O beware! lest ye fall victims to my wrath, and be smitten by a stroke of my Almighty Hand. For the long forbearance, the long charity & mercy of your God

will have an end.

Ye who dig deep to hide from mine eyes, the wickedness and abominations of your hands and hearts, ye who bring not to light your evil ways and doings, in presence of my chosen witnesses, remember I the Lord, your God, mark you with a mark of my wrath, and indignation, and whether it be in time or in eternity, ye shall soonn or late, suffer the vengeance of my Almighty Power, and feel the rod of my truth and justice.

O ye children of my Zion! Ye who inhabit the dwellings that have been consecrated to the Lord your God, long have I seen the crooked and deceitfull workings of your hearts, in striving to cover from mine eyes, and hide from my Chosen witnesses, your secret abominations, and wilefull transgressions, of my Holy and Sacred Laws.

Long, yea long have I the Lord your God, seen that Holy and Sacred Order of Confessing Sins, in the presence of my Chosen witnesses, slighted and trampled upon, by the deceitfull wicked and unclean, that inhabit the holy dwellings of my People.

Yea, times, and times repeatedly have I seen the Hypocrite, with a lying tongue, come in my presence, before my Chosen witnesses, and thus treat that Holy and Sacred Order, that I have given, whereby all souls are to find Salvation from sin, and be owned and accepted by me, their God in Heaven.

Therefore do I speak my word unto you, and send unto you my holy Law, in regard to that Holy and Sacred order of confessing sin. And if ye give heed thereunto, then I will be your God, and ye shall be my people.

Hear ye therefore O ye chosen people, my Statutes and my Laws! I am the Lord your God, the God of Heaven and Earth, and above me there is none. And thus shall it be.

All ye inhabitants of my Zion, and all ye that have been called by my Sacred Gospel, and have received Faith & understanding thereof, if by the power of the <u>Evil One</u>, ye are overcome, and do commit sin, or wilfully transgress & break any of the Sacred Laws given for my chosen people

then shall ye come before me, your God, in presence of my witnesses and bow your spirits low, even to the dust, and there bring to light the sin or sins ye have committed, one by one, even at the time and place wherein they were committed.

Then shall ye humbly ask the mercy and favor of the Lord your God, and of these my witnesses. And if ye possess a broken heart, a heart of true repentance, then shall these my witnesses speak words of comfort unto you, and the sin shall be forgiven you.

But if ye possess not a Heart of true repentance, then shall ye go your way, and labor in deep tribulation of Soul, until ye have gained that measure, which will enable you to see the depth of your loss.

Hearken, O hearken yet again, for my word is not finished; and I the Lord your God, saith not as man saith. And my word endureth forever and ever, and altereth not, therefore hear ye my word.

One day in each year, shall ye consecrate and wholly devote to this the sacred and holy order of the Lord your God, in cleansing your hands and purifying your hearts, from all that defileth my Holy Sanctuary, and every thing that is offensive in my sight.

Ye shall rise at the fourth hour in the morning, and on the fifth hour ye shall meet together in the places of your holy worship, and there in humble prayer, and fervent supplication shall ye beseech the Lord your God, to draw nigh with his arm of protection.

Ye shall perform no labor with your hands, save that which is really necessary and needful.

Ye shall not frequent the places of your temporal employments; but ye shall gather together in your dwellings and there diligently search your hearts, and prepare yourselves to give a correct account to the Lord your God, in the presence of my chosen witnesses, of all your ways and doings.

And if it be on your Lords day, which is the first day, ye shall not assemble to go forth in any manner of sacred worship, but ye may gather together, in your sacred places

and sound forth in solemn praise, in songs of prayer and supplication to your God, the sinned and diverted feelings of your souls.

And ye shall see that those blessings with which ye are blessed for my mutual creation, are dealt unto them prudently. And it shall be a day of Holiness unto the Lord your God. Even I the Lord your God your heavenly Father, will draw nigh unto my people.

Then shall ye come in my presence, before my chosen witnesses, and expose every secret word and action that is offensive in my sight, according to my word, and as I have given in my law.

But if ye have not sinned, nor wilfully transgressed any of my sacred laws, then go ye before my witnesses, and humbly ask their blessing, and then make known the true state of your soul, exposing every wrong and careless transgressions, and all that brings condemnation upon the soul.

Then shall ye receive that flow of my blessing and power that will enable you to feel deep tribulation for other souls yet bound in sin.

And on the following day, at the fifth hour in the morning, shall ye again assemble together, in the holy places where ye meet to worship the Lord your God, and offer up praise and thanksgiving to my Holy and Eternal name, for the way and means which in my Eternal wisdom, I have provided for all souls to find redemption from sin, and again find acceptance by me, their Holy and Eternal God, the creator of all.

And now O ye people! ye have heard my word and ye have heard my laws, and if ye give heed thereunto, well shall it be with you, in the days of my mighty judgments, which hasteneth on upon the wicked.

O ye holy Anointed, my chosen ones! This my word I have finished, and this I send unto you; and by that holy Power and judgment which ye have, judge ye this my word. And as ye, in your wisdom, see fit

do you even with this any more.

I am the Lord your God, and ye abide in my love and blessing. Amen.

From the Holy Mount,

To the Elders of each Family.

First — A letter from Father Abraham written by his own hand in union with Holy Mother Wisdom.

2nd — An olive leaf for every one numbered in Zion, on which is written a word of Comfort and encouragement. These were prepared and written upon by Father Abraham on new years morn 1842.

On the Olive Leaf for the Elders is written, "For your faithfullness in the Gospel you shall be crowned with everlasting life."

On the leaf for all under thirty, — "Honesty and obedience will ensure to you the Blessings of Heaven."

On the leaf for the rest of the family. — "Subjection to my Anointed ones will clothe you with Love beauty and Holiness"

V

The following presents, are the contents of an Ivory Chest, which Eldress Sally received from Holy Mother Wisdom, while at the Holy Mount; but there has been no Liberty to open the Chest, till lately; and now the contents are to be distributed among those to whom they were sent. Jany. 1843.

In this Chest I have placed a Crown of Peace and glory, and a Robe of Righteousness, for each one of those that I have marked for my own. These they shall have, when you in your wisdom, feel that they are prepared to receive them.

I have placed here a burning Lamp, for each one of my chosen number. These burning Lamps are filled with oil, that will never fail, nor grow old; but while those who possess them are faithfull, they will shine

brighter and brighter, till they shall become a very great light to many more, than to those who possess them.

In the middle of the Chest I have placed a very choice trumpet, for each one of the little ones under your charge; yea a very choice trumpet I have placed here, for each one of them, fill'd with a mild and gentle whisper, and in very sound that they make through these trumpets, there will be harmonious peace, and greetings of the sweetest love; and they that will sound these pretty trumpets in very deed, shall be objects of my peculiar care. Take these my dear little ones and use them with great care, for they are a very choice and precious gift, from me your Holy Mother Wisdom.

In one end of each of these pretty trumpets, I have plac'd a very sweet smelling Rose, and in the other end a beautifull white lilly; and on each trumpet I have written this little verse.

My pretty trumpet I will sound
On a mild and gentle whisper
In perfect union I'll be found
With my Brethren and my Sisters.
I'll labor for the gifts of God
That comes by true obedience
Then I shall have my Mothers Love
And my Saviors Blessing.

On the top of these trumpets I have set a beautifull Box, fill'd with shining white mantles; one for each of my chosen few as far as you see to give them.

These shining mantles are only to be worn on the holy Sabbath, when you assemble in the Holy Sanctuary, to offer praises to the living God, and to my Eternal Holy Wisdom. They are very beautifull and have many precious gifts folded up in them, for all who will be good and wise.

On the top of the trumpets I have also set another Box, fill'd with the gift of seeing, smelling, tasting and hearing heavenly things. These my beloved child

you may give unto all who will receive them in faith.

On the top of all these is a veil of light for each one that is numbered in Zion. These have I prepared, and sent unto them, that they may see, and discern between light and darkness, and whosoever would wear this pretty veil of light must not suffer their eye to look after the things that are unclean.

(It was asked at the time these presents were given) ——— O thou beloved one of Zion into whose hands I have given these choice things of mine, know ye, I have secured in this little Chest, many precious good things, for the innocent Lambs of my fold. But the time has not yet come for the Chest to be opened, therefore they cannot receive them. But know ye, when the time has come, then I will send my Holy Angels to make it known unto you, and in your wisdom, you shall then bestow these gifts, as you and the rest of your lot see fit —

May 14th 1843

A short communication wrote by Father David for his faithfull Children and read by Sister Elizabeth Waits. Thus saith Father O my children unite your souls as the heart of one, and move forward with the increasing work of God, for marvellous and great are the mysteries of God reveal'd in this your day, for truly the Lord hath made known his will and word to his people on Earth, and will declare the same to all nations and people in his own time. Marvel not dear Children tho' I tell you I have been a witness of the Holy word of God reveal'd to mortal clay which must shortly be given to the rulers of the land and the nations afar off. But know ye that when a living testimony has gone forth from Zion, then shall tribulation be fully realis'd among Gods Chosen people; therefore stand ye firm and strong and fear not what an unbelieving world may inflict upon

upon you, but keep ye a low and quiet spirit, stand firm and unshaken amidst storms and tribulation, for the Holy hand of God will cover and protect his chosen from every harm, and Zion shall flourish, bloom, and grow like a well watered garden, and her beauty and glory shall spread far and wide, and many shall flock to her peaceful borders to learn the Holy way of righteousness.

Then O my children how necessary it is that you keep your stores full, and your souls will be supplied with the simple and beautiful gifts of God, for they will adorn the soul with Heavenly beauty and glory, yea and your lights shall shine forth as the morning sun, that all who behold it, shall say behold the light and glory of Zion, the beautiful city of God, where dwelleth peace and righteousness, abounding with the blessings of Heaven forevermore. Now says Father I have not a great deal to say to you at this time, but I have a little Anthem that I will give you that you may know that the Lord is visiting the Earth in mercy and in judgment.

"Lo the Angel of the Lord is swiftly flying thro' the Earth, sounding sounding thro' his he he holy trumpet saying Hear O hear my warning voice, for Lo the God of Heaven clothed with might and power is descending in mercy and in judgments, and he will smite the inhabitants of the Earth with sad and heavy judgments, for the wickedness thereof is very great. Then O ye chosen of his holy name, O ye se vi se le ne vos be ye lowly for the humble the holy and pure shall abide in the day of Gods visitation for they are his faithfull servants, marked with his Holy name. Then fear ye not ye lowly chosen of your God, for you shall be as an ensign lifted up, and as a beacon of pure light, for saith the Lord, whose ways are just and true, I will be your God, and ye shall be my O le an se vos, and my O ei les to lel a vod, and I will guide and comfort you, thro' all scenes of tribulation and

you shall be the Jewels of my Holy Love, and the glory of my righteous name, protected by my Holy hand forever more - Amen -"

Father says he copied this Anthem on the Holy Mount, from a roll given by the Holy Angel of Power; with this receive my Love and never ending blessing.

Instrument Eliza Snow -

December 30th 1843.

A communication from Elder Peter to the beloved Elders of the gathering order.

Dearly beloved Elders, I send you this roll to comfort and help you, and also in the behalf of those you have under your charge. I have oftentimes been with you, and seen the deep anxiety you felt for the welfare of those who were under your care. Yea I have often been sent by my Heavenly Father to minister strength to you in your Spiritual labors, and for your love and obedience to the way of God, you are crowned of him, and wear a robe of his love and blessing, and to all Mother Children who are under your care, I have something to say. Do you not all know that you live in a great day, more of the true light from Heaven has been given to the Children of Zion, than ever was before in any former dispensation, therefore more is required at your hand. God does require of all his people, that they spend not their time in vain, but it is the duty of every believer to labor for a humble prayerful spirit, that they may obtain by their Humility power and Strength from the Lord, to enable them to overcome the Evil which is in them, and gather in the good that is for them; there is no time to delay, no time for slumbering in the way of God, for only sufficient is the time that is set for every one to lay up an abiding treasure for themselves, to support them, when deep tribulation and heavy crosses roll upon them. All who earnestly desire to learn the way of God and obey it from their Hearts, will always be worthy of a portion of Gods blessing, altho' deep tribulation and

heavy sufferings should come upon them, enough it would seem to sink them to despair, they will never be left alone nor become a prey to the Enemy. But to the high minded vain mortals, who think themselves above the mortifying work of God, to them I have something to say. It would be well for you, to search your hearts, and employ your minds in a far different way than many of you do. Labor in sincerity of heart to gain the living faith of the Gospel, bring your minds in from this vain and wicked world and place them on that which abideth forever. Judge not the gifts of God, but obey them, as they come to you for God does require obedience of all his people, and nothing but obedience will stand the trial. If there be any who think they can slide along in disobedience, and hold fast to that which is not unto of God, and finally enter the Kingdom of Heaven, with the faithfull they will be awfully mistaken for that cannot be.

If any slight the Gospel in this day, they do it with their eyes wide open, and they alone will have it to bear for greater light could not be given. It is my desire and prayer to God, that all may be faithfull in this the everlasting Gospel of salvation; I delight in the welfare and prosperity of Zion, I love to see purity increase in the hearts of Zions Children, for that brings their spirits near to God their Heavenly Father —

Beloved Elder, receive my Love and blessing and give it to all your faithfull Children

Farewell in Love

Instrument Ebra Hamptons

Words of the light Messenger; who appeared before the instrument holding in his hand a beautifull bright Plate.

Come near and fear not, but put away thine own will, and do the will of him who sent me.

Bow down thy spirit, and then thou shalt be able to copy the exact words which are engraved on this plate which thou beholdest with such delight; and if thou

ant obedient to the Heavenly Vision, then will I appear unto thee again & again & again, & again & again.

Words of the Plate.

Draw near all ye inhabitants of Zion, and hearken to the words of Power and Wisdom, which are again sent unto you because of the deep scenes of tribulation which certainly await you, and are fast approaching you, and are even at your very doors. Marvel not that the word of the Lord Jehovah is again sounded forth unto you, thro' the medium of his own Chosing, that ye may know that the charity and Kindness of your Heavenly Parents is yet extended towards you; much hath already been given, and much will be required at your hands. Harken then to the solemn Call to you at this time, examine yourselves and see whether you are prepar'd to meet that day of trial, which has so often been spoken of, or whether ye have much to do yet in order to meet that day; if much remains yet to be done, remember there is no time to be lost. Have ye kept the Statutes which have been given unto you, as your guide to conduct you safely on your way to the celestial City?

Have you been careful to keep all the counsel that you have from time to time receiv'd from your Heavenly Parents.

Do you remember that you have been shown your duty towards each other, and towards the children of the world?

Have ye not been call'd upon to labor for an increase of love to each other, to be kind and condescending in all your actions towards each other, thereby showing to all beholders that you truly possess the love of God. Many are the calls that some of you have of dealing with the children of the world, and almost all more or less, therefore ye have great need to remember all the wise instructions of your Heavenly Parents, thro' whatever medium they have seen proper to communicate it.

And now again are ye call'd to Harken to the Voice of wisdom. When duty calls you into dealings or conversation with the children of the world, remember

always to keep a mild Spirit in all your words and dealings, be careful that you aggravate not their feelings, thereby giving them an occasion to turn upon you, with irritated feelings, to persecute not only you, but also the whole Household of faith. When ye have occasion to deal with them in matters of faith, where it becomes necessary to deal plainly with them, in order to open to them truths, so that they shall feel and know it, be particularly careful to do it in a mild and God-fearing Spirit, that it may sink deep into their Hearts, without giving them any just cause of offence.

Many will yet call upon you, to enquire of you, your gifts, having heard much of the marvellous works of God among his people; some will be sincere in their inquiries, others will ask out of mere curiosity, others again having an evil Spirit, and being designing, will come with a hope of drawing forth from you some Statements which will enable them to commence the attack, in the work of open persecution, thereby giving much trouble: Others again will come having in them the very seeds of persecution, bearing for excuse, the statements that they have among your Relatives, who are held in bondage & are altogether dissatisfied among you, and are desirous of leaving the Society &c. Therefore you are this day again warned to be wise as Serpents, and harmless as Doves, in order that ye may obtain and secure to yourselves the permanent blessing and protection of your Eternal Parent

And hearken ye again! Put ye away all Evil from among you, of every kind and nature, put away all doubts and unbelief from among you, and labor diligently for that confidence in the many and marvellous revelations which your heavenly Parents have in Mercy and Kindness sent unto you to strengthen and prepare you for that day of which you have had so much notice.

O ye beloved inhabitants of Zion, prepare, prepare, yourselves for that eventful day, wherein every energy of your spirits will be called for, and proved measured

to support you thro' the trial. Some think it but a light matter, by reason of their senses being so much absorb'd in the things of time, or that it is yet afar off, but be ye not mistaken, for it is close at hand, and will be found not to be a light matter. Nay, by no means. Do once more prepare yourselves, by every means that have been given, prepare yourselves by gathering close to your head and Fountain Head, every one in their proper order. By so doing ye will be enabled to endure all the trials and dreadfull persecutions which will, most certainly, come upon you, of which the instrument who has been call'd to copy this communication will have in due season, to bear a full share, but be not discourag'd, be strong; be ye full of confidence in the gifts of God, which is also the power of God.

Give your spirits to watchfullness and prayer, desiring with sincerity the strength and protection of the Lord Jehovah and your Heavenly Parents, believing that to those who desire in sincerity will be given according to

Amen Yours &c. H. H.

From the Lord Jehovah

A word of Solemn warning to all who live in the gathering order of this part of the Vine of my likeness upon Earth

Hear all ye whose unspeakable privilege it is or has been to be called out from the wickedness and abomination of a lost world, into the light of that everlasting Gospel which has in these last days been revealed in mercy to mortals on the earth through the medium of our ever Blessed and Eternal Mother Ann the Spiritual mother of the new creation, while I your Heavenly Father do sound forth unto you a message of Solemn warning, that in obedience to the same ye may be the objects of my peculiar blessing and favour when I

Shall visit my Zion upon earth.
For behold I have purpose in my Holy
wisdom to visit my Zion upon earth,
that when my hand of mercy and goodness
I may bestow a full and overflowing
blessing upon all who shall prepare in
sincerity of soul to meet me in peace.
Behold I have called you my much beloved,
into the enjoyment of the greatest of all blessings
to wit, the everlasting gospel which, if ye
sincerly obey, will enable you to travel step
by step out of every part of a fallen corrupt
nature into the increasing joy and blessing
of my Holy way of salvation and complete
redemption. And whosoever will prepare
himself to meet me in peace, according
to my Holy will shall even receive at my
hand, the full reward of his labours and
receive an increase of light Power Blessing
and gifts of reconciliation to my Holy will
and will, which will be to him an unspeakable
source of joy peace and true thankfulness
Therefore my beloved People, I have not come
as a terror to the Zionist sons, but as a kind
and tender Father, bringing good gifts unto
all such from the Heavenly mansions on
high and to bestow upon you many rich
blessings from the inexhaustible treasure of my
goodness. It is my will that all who are at
present blessed with a privilage to travel
in my Holy way of salvation which I have
given for the benefit of all who are willing
to accept of the same and walk therein,
should begin a serious work in their own
souls to confess and repent of every thing
which they are aware stands between their
souls and my Holy blessing, whether it be a

great or small matter, and thro labour earnestly for a spirit of true reconciliation unequivocal obedience to that spiritual order and Holy mounting which I have placed in your visible Head upon earth. For I your Heavenly Father do declare unto you that there is no other way under Heaven whereby my soul can be saved, and blessed with my Everlasting Arm of safety and Peace but in the path of true reconciliation and obedience to those Holy Shepherds whom I have placed over you and upon whom I pour my Holy Power and wisdom sufficient for the complete redemption of all those who will follow and obey the same.

Now my beloved little ones, what I say unto you one and all is, Prove my words and see if I will not fill your vessels with good things, and pour out my Holy Spirit upon you so that your souls shall not be able to contain the power and glory which I shall cause to be exhibited in your Holy place of worship. Yea if I am not able to save you from all temptations of the adversary and to keep your spirits from sinking into despair through the dark and trying hours of trial and adversity and finally if ye will only yield a willing and cheerful obedience to your loving Shepherds of my appointing, see if I do not crown you with complete victory and power over the last and last remains of a carnal nature, and when you shall be called Home and have finished your labours on earth prove the work through and my Holy promises to the end and see if I do not bless you with an everlasting inheritance in my Holy habitation in the Heavens on high, and clothe your souls with joy, Peace and

everlasting felicity. Truly thus saith I will amply fulfill unto every soul who shall stand fast in my work, and keep his most Holy Faith unto the end.

But remember my Dear Children that it is a very short time before I shall appear in your borders, and if any shall be found who have not made themselves ready by obeying my requirements to them thro this my Holy word of warning, I can in no wise bless them, but they will be left to grope their way in darkness and fail of having sufficient strength to stand the days of affliction and trial, and will have to drop off from the living tree of my planting as withered branches therefore in kindness and tender mercy do I send this my Holy word of warning and encouragement unto you, that none may miss of my blessing, but that all may turn repent and live, for as I live say I your Heavenly Father, I will not the death of any soul, but that all may feel the blessed influence of my Holy Spirit in obedience to that soul saving gospel, which I have in mercy given to mortals on the earth in these last days. Ha! my word is "Whosoever will let him come, and take of the water ~~freely~~ of life freely. It is my will that in this my Holy word of warning and encouragement to you my dear children, that ye would receive my Everlasting love and blessing. That ye may receive upon your knees while in sincere prayer to me your Heavenly Father that would grant you strength and power sufficient to enable you to walk in my Holy fear and prepare your souls to receive my blessing at my coming. The words of your Heavenly Father unto you are ended at this time

Rec.d Oct. 2.d 1844

Union Village Nov 28th 1868 Page 1

Dearly Beloved Elders

Yesterday we received the two letters in one envelope, one from the brethren & the other from the Sisters (Elders of the First Order) We wrote a letter addressed to the Elders brethren & Sisters at North Union, and mailed it to Elder Jas Bissot, this letter was sent a two days since, which gave some extracts of letters received from the Saints of P. Hill & S. Union. relative to conditions there. Hope you have seen said letter

Now beloved Elders of the First Order at N. Union your letters mentioned above have a ring of the right kind of mettle, and were bearers of happifying tidings to us all. Not because they contained accounts of unobstructed prosperity and an easy sliding along in indulgence and at the same time prospering. Nay not that for they left no such impression, but they did leave the impression that you were toiling on in Gods way, and that a measure of prosperity was attending your labours This is as easy a condition as Gods people should ever ask, "To have food and raiment and therewith be content" is the language of the good book and if we have to toil on and live frugaly, is just what our saints in the Gospel before us have done, and in doing this we have the promises of God that we will prosper We know your faith and we know that many of you when you hear this will say this is the truth, or some such assent now good friends let us take courage from what God has done for us in the past, and prove true to our faith and trust his promises in future. You all feel near to us we know at North Union God has a precious number whose daily pray & labor is to do their duty in the fear of God such need never feel alone or without help for they are the objects of Gods care continualy precious souls how we love you, fear not for in the end it will be our Fathers good pleasure to give you the Kingdom, We feel much blessing for you and feel the

best of union with your connorated efforts to bear with one another, keeping union one with another in the pretty way of God

We would say to the Good Elders whatever you can agree upon within your means and ability to carry out in regard to treatment of individuals by medical aid so far as employing female aid from among the world you will have our union in doing it but one thing we should always look at, and that is what has been our experience in these respects so far as it has been in other cases? So far as the people of North Union have tried these reformed systems of medication as practiced by the world. Have you been particularly benifited by such treatment? And has a blessing attended these things either physically or Spiritually These are the questions which it would be well to keep in mind when deciding on such cases

There are subjects we are familiar with at Union Village some want to migrate south to stay the winter to cure long diseases others would like to go to water cures &c but those whose business it is to decide these things must deal justly by all In regard to your suggestions to accompany the Greenland people home when they come after the cloth we could say but little as it is beyond our jurisdiction They or the Mt Lebanon would have to be consulted

We feel deep sympathy with the afflicted every way both in body or mind and would gladly hold out a helping hand in any way to ease off and comfort suffering humanity. But poor finite beings have their prescribed limits, and this is our condition but we know there is magic power in a friendly word or even look to the afflicted and it is our labour always when the cases of suffering brethren and sisters is presented to us to decide upon to try and put ourselves in their place, and as far as we can feel their ills that prompted them to ask the accommodation and then give our judgment

This is the nighest we can come to giving our judgment according to the mind of God

Perhaps we have said enough on this subject to give you an idea of our minds, We feel you will have a true gift in managing the case referred to

It is the custome at Union Village in the absence of the Ministry from home, If elders of families are at a loss to decide on any matter that comes under their notice they have liberty to confer with the Elders of the First Order and if the matter is beyond the limits of their jurisdiction such as removing or changing persons in care, They or the other party can write to the Ministry about it We would advise the Elders of the First Order at North Union whenever they have a feeling to visit other families for the purpose of strengthening the bonds of union between the families to be free for whatever is undertaken with a feeling to promote union and gospel fellowship will promote good feelings

The many names so honorably mentioned in Eldress Rachel's Sister Marys letter was indeed a rich treat to our whole order The like of this is a present worth something and is prized by us as of far more value than the glittering treasures of earth You will please bear to all those you mentioned a full share of our kindest love & warm greeting, and tell them when they are toiling up the rugged pathway of self denial that we too are right there with them in the same path. but in body removed a little distance, but in spirit thank God we are one

We seldom have the rich privilege of reading a more manly production than was the letter from the brethren (Brother Isaac's we presume) one dozen brethren & the same number of sisters imbued with such business like sentiments would be a host in themselves, They would not long be troubled about a burden of debt, Their industry and good management would under God soon give them dominion over that enemy This letter being mostly of a business character we handed it over to the Trustees, who

will no doubt in due time forward orders. Please remember us individualy to all the good Elders of every family at North Union and to all the dear brethren and sisters and a little special love to the good folks at your office. Tell them we often think of them and pray they may prosper in their several devoted callings. It is with us a time of health & we feel that we are blessed with much to feel thankful for. With the best of feelings and Kindest love for all we remain your brethren & Sistas in Christ Ministry now at Union Village

P. S.

Elder James will you be so kind as to give us the names of the brethren & Sisters by families The number of cattle & Sheep The credits and indebtedness of each family also the amount of land. of course we would not expect you to be very exact about the acres but come as near as you can to the number of acres without too much trouble And oblige the Ministry at Union Village

To The Elders of
First Order North Union

Ministry
Union Village

Union Village January 9th 1869

Dearly beloved companions & Elders

Your very mighty communication dated December 22 was received on the 4th of January. Its long absence from us was owing to the fact that at the time of its arival we were at White Water. And on our return home could not attend to the consideration of the several subjects sooner but we told brother Curlis when here to say to Elder Pomeroy that the subject matter of your letter would receive our early attention,

We have now to say that the main subject has come up and has received our earnest prayerful & united labours, and as a result of the same, would suggest to the faithful Elders of the First Order the following proposition

We in the first place would feel a deep sympathy with Elder James in the position he is called to act in, and are well aware that any Elder that is called to labour in the young believer order will have need of the prayerful sympathy of not only his own fellow companions in the same lot. But of the united support of all the Elders & Sisters in the whole society, and if he does not receive it will indeed feel poor. We feel to tender our thanks and blessing to Elder James for his services in many ways in support of Gospel truth And whatever may be his future lot in the vineyard of Christ & Mother we wish Elder James to be remembered of our unfeigned love & esteem for him

Taking as comprehensive a view of the condition of North Union as our ability to judge is able to take we have come to the conclusion that the proposition embodied in your letter would be as well calculated to meet & remove the present difficulty as any thing we could offer, and would hopefully look forward that a blessing would come

out of it

The next thing would come up for consideration is Does Elder Pomeroy & Co feel that you can go forward and bring this about.

That is to say Release Elder James, from his place of care & trust at the Gathering Order, and appoint Brother Grant Thayer to fill the place

Then how would it do to take Elder James into your Co, and so have the matter end there without any further changes. Taking into consideration that Bro. Grant Minor has been so lately moved would it not be as well to let him remain where he is, at present But if Elder Pomeroy and Co think it more proper, and a better gift would be the result, you can have our union in removing Samuel into your Order and establishing Elder James with brother Curtice in the office as an assistant.

Now here is another consideration for the Good Elders Trustees & people at North Union, brother Grant if he will accept the position, we would all no doubt admit that so far as finance is concerned it would be a difficult one to manage at the present time, Embarassments will meet him at almost every step, He would find the living for the family as we apprehend very poorly supplied, and the exchequer very low, In view of the state of things as they now exist at the Gathering Order at N. U. we would recommend to the Elders & people of the other two families to extend and manifest their christian sympathy over them

One word more and to Elder Grant. Now good Elder if you will accept of the place you will have our warmest sympathies and prayers for your blessing and prosperity in the labours you are called too, We know you have a correct sense of the watchword of the Queen of Zion "hands to work & hearts to God, and those miserable creatures who are every where prowling the country

and imposing on believers who give no evidence that they want any thing but the Lowers and fishes, ought to be made to understand that Zions sacred inheritance must not be discarded for any such purpose, but open the doors to those & those only who are willing to confess their sins and devote their time Obediently & faithfully to build up the Temporal as well as the spiritual interest of the family

Take care of your own health and be careful not to work too hard, (you need to take this caution good brother) you will do more good to keep a good look out after your family how it is prospering than you will to apply your own muscle to the task

Elder Pomeroy if you can bring, in union with your self these propositions to an successful end we would be very much pleased If you think you cannot we would like to have you write us your feelings.

In the mean time we will await your letter with anxious solicitude, As ever we remain your loving brethren & Sisters, devoted to the intrests of Mothers gospel

Our love and Kind wishes to your Self remains unchanged Farewell

Ministry

Union Village

Union Village Jany 12 1869

Affectionately remembered Parents the Ministry of Mt Lebanon.

Your very welcome epistle of Dec 27th Jany 4th The perusal of which afforded our whole order great satisfaction It is our desire to so live and act as to merit Your approval & your dear Parents the Ministry in future (labors)

It also affords us much pleasure to learn that the subject matter of our last to you was acceptable

Since our letter of Nov 16th we have made a journey to W.V. & W.W. Dec 2nd we journeyed to W.V. where we kept the yearly Sacrifice Sabbath 6th. It being a new thing for Ministry to attend this duty personaly in this society, brought out marked tokenes of gratitude to us from Elders and people, And altho the labors of the day brought no very striking manifestations of hidden deeds to light yet the Elders seamed to feel courage inasmuch as good seemed to predominate and all the people cheerfully united in the labors and duties of the day. And altho Francis yields slowly and we might say at times reluctantly. Yet the Elders credit him with improvment, We should judge the "Wrapping" had not yet ceased to hurt, Yet we feel some love for Francis for the improvment made & trust for an increase

The good Ministry will no doubt remember the Spinner a young Pensylvanian of German deand a real wag, by the way. Well his name is John Bessman, well John is no bodies fool. A few days before our visite he was in Dayton, some of his old associates gathered around him and tried to shame him out of his Shakerism.

John had been a clerk in their store, got to keeping bad company, drinking, lost his character, and lost employment went to Elder Mathew at Water Well Well told him he was "Sharped" out of money & Knew nothing of the Shaker religion but he wanted to reform. Wanted to live a better life, and

be made physically whole for as he then stood he confessed himself to be a used up man. Elder Mathews compassion was moved for the young man, took him in and in 18 months after he went back to Dayton a reformed man, and they saw it, and wanted him to leave the Shakers and take a clerkship again. He thanked them and declined. They then began to plague him about the celebate life, and tried to shame him about his old habits & haunts. One rival merchant at this point made himself quite obnoxious John turned on him and said. "Yes I own it and confess it I have been with you to these low haunts of vice but you are a man with a wife and family and you did encouraged me in it. But gentelmen I have come from this kind of life. I condemn it and am ashamed of it to be. They were very willing to let John alone after this lecture -

Nelson Atchison the young man who called at Water Vliet during your sojourn there, has returned disposed of his property (in part) some he retained such as his Dental furniture. He opened his mind in an honest feeling manner and so far has proven himself to be a sensible feeling believer

We returned to Union Village Dec. 9th and Sabbath December 20 was kept as Sacrifice day here. There was nothing unusual or remarkable attended the labors of the day. No special awakening among the brethren further than an orderly and quiet respect for the duties of the day. The elder classes having reported having kept protection

Eldress Sally says Eldress C. Farr of Harlem felt much encouraged after the labors of the day. Although a member had been in the work of judgment before the day appointed arived. Having finished the labors of the occasion at Union Village, on the 24th of Dec. We started for W Water

On the next Sabbath 27th we attended the gift at this place, Sisters had been in the labors of the day by seeking opportunities of opening their condition before the day of our arival. Brethren reported an improvement on former

conditions. Some failing to come more promptly on the part of those having a lengthy privilege such as the Butlers. There is still dissatisfaction among brethren relative to Elder Henry's grape raising. Hearing what was to be said by each party and judging of the case to the best of our ability. We were not yet ready to advise a sacrifice of the already grown young roots advised forbearance on the part of brethren toward Elder Henry and advised Elder Henry to contract his grape-root culture, unless his sales for the roots on hand was justly improved, and finaly recommended the leaders to unite on some measure in regard to raising grape roots for sale

We think when the Ministry were with us last summer they limited something relative to brother Egra Thurman's being used still further as a burden bearer. We felt there needed to be some more efficient help at the Office. Egra being out of use as a Trustee, and only Bro Fredrick in the place. We felt there was a real necessity for a remodeling of the Trustee ship at the Centre family, and of the Elders Order at the North as the same difficulties existed at the North as existed when the Ministry were here. On examination of brethren at Centre relative to appointing Egra Trustee again we found it would be an up-hill undertaking to settle him in that lot, But Elder Stephen Ball would be well received as a Trustee at the Centre, and Egra would be quite well received as an Elder at the North. So we made the change and appointed Stephen as first Trustee and Fredrick as his assistant, Some changes were left to be effected among the Office Sisters after we left

The sisters are anxious to have a family organized at the South or Old Walker place They need more room not having a suitable place for girls they want to send them to that house with 4 or 5 Sisters & 3 or 4 brethren and recommend our union to bring it about, which will no

no doubt go into effect in a few weeks

Eldress Sally thinks condition improved both among brethren and Sisters. However we felt hopeful that there was a good chance to harmonize.

We left W. Water January 4th the roads being heavy and muddy, had to drive slow being 10 hours in making 30 miles and although starting right away after breakfast it took us until after dark to make home. Your blessed letter and another from the Ky Ministry were eagerly swallowed (Not the paper)

The Ky. Ministry write us that they expected to leave S. Union for P. Hill Jan 16th. That they have been in frequent correspondence with the Elder at the Hill since their absence and credit them with being in a good gift " as the flow of their new & beautiful songs testify Elder Harvey goes on to say "I will just digress enough here to say that so far the doubling or combining of the Ministry in Ky. & forming one bishopric of the two societies seems to work well I say this with special reference to the two that stand first — by far too modest to insinuate anything more" Again from the same pen. "about 10 days since it was agreed upon to have the sore hand amputated (Elder Johns) according Dr Porter of Bowling Green was sent for & the writer assisted and administered chloroform rendering him wholly unconscious of pain during the operation which lasted about 20 minutes. He says it has not been so painful since the operation as before, It was taken off about 4 inches below the elbow and is healing" +++ We fully intended to have had the Yearly Season attended to here before returning to Pleasant Hill but so many are from home, and pudding and especially Elder Lorenzo of the second Family. We have concluded to defer it until we return again which the Lord willing will be early in March next when we will expect to find the brethren all at home +++ I have at length got a Lord grammar and can now learn the language more systematically. When I get to

that I can converse easily — Small difficulties will not be so difficult to encounter &c So much for Ky. matters

There has never been a settled feeling at the Gathering Order at North Union. Continued complaints reach us by letter from various Elders of that Society, and all aggreeing on one point, namely Elder James unfitness for an Elder of the Family. His financial management is still sinking the family more in debt. So that now he cannot get from the Merchant (as has been in the habit of doing business with one barrel of sugar on trust, while other dealing be thrown in the cold) be trusted hundreds of dollars

We have corresponded frequently with Elder James giving him council how to keep out of involvement with the world, still the accusations reach us prove what we call truthful Elders; that he makes unwise bargains, buys horses cattle & provisions on trust, all of which is contrary to our council.

Looking the whole matter over, we reluctantly came to the conclusion that we could not safely keep Elder James longer in his place at the Gathering Order

On the 9th inst we wrote Elder Pomeroy querying with him if he could release Elder James from his lot at the Gathering Order, and take him into the lot with him, or put him into the Office as an associate with Curtis, and take E. Miner with him This would liberate Enoch Hager to go to the Gathering Order

This arraingement agreed with their own proposition and in our judgment the best thing that could be done

At present we are in suspense awaiting a reply and dont know but we may have to make a journey there to bring it about. In our next it may be proper to report progress on this point

We had a little business visit from brother E. Grover who spoke very encouragingly of the Mill and Centre Families in regard to their finances, and says the late

arrangements made to support a joint intrest in
moneyed matters between brethren and Sisters, works
like a charm, it suits all parties Curtis has been
buying in broom-corn on quite favorable terms he
think and has some 20 tons and is getting it into market
fast and so far as Curtis word goes; they are going right
on to success and prosperity and as Elder Giles would say
"Why not?"

It might not be out of place to note a little
matter relative to Sacrifice gift at Union Village at
the First Order (as is our custom) Judgments Law
was read in Saturday evening meeting, Last part
relative to Kneeling under certain conditions when
coming to judgment was omitted. We the Ministry
gave no liberty for the not reading of it. and did not
know but the Mt Lebanon Ministry might might
have given council or liberty to Ministry who occupied
previously. If so it is in intire agreement with our
feelings Although of ourselves we would have felt
straitned to have given liberty without your council

We never were aware of any dificulty arising in
the Centre Family on this point. and cannot consistantly
account for the not reading the Law as it was given

You might be interested in the following
Jonas Anderson and Nelson Alstien, Swede, about 6
weeks ago called at White Water, and wanted to unite
and confess their sins. We were there at the time and
advised the Elders to accept them. They said they had
become acquainted with Andrew Bloomberg on the
Rail Road from Gulf to Liverpool England, and asked
his assistance to find employment in business in America.
Andrew accepted their acquaintance and brought them
to Pleasant Hill where they hired out as farm hands.

During their sojourn at the Hill, which was some 3 or 5
months, they made the acquaintance of a certain Mariah
Bower also a Swede, aged, and of Bishop Hill notoriety, and
has credit of being a real viper in her way. Well it appears

that Mariah stord these young mens minds with scandals, perhaps some true, and a great deal highly colored, or false. Then young men were unwise enough, to write an article and send it to Gurdon with direction to have it published to the prejudice of the American Shakers, and the Swedish converts, which we understand done some harm to the cause. The elders at White Water opened a correspondence on the subject which resulted in a requirement from their Pleasant Hill that the young men write a recantation and send it to Gurdon with directions to have it circulated and so far as could be, correct the wrong. They agreed to do all in their power to do so, and here follows the article which shows we mean literary merrit we think. It was first written in Swed and then by them translated into english.

" About one year ago we the undersigned wrote a letter to you for publication. It was written for a scandal to the people called Shakers. We feared afterwards that we were deceived by some enemies to Shakerism, and we feel it now our duty to recall what was then written. and after a better acquaintance with them and their religious views, and manner of life would recommend to all others, what we ourselves have accepted and united with. and would recommend the same to our countrymen, who may desire the same.

We write that Andrew Bloomberg has taken unlawfully property and moneys belonging to Mariah Bower which is of herself declared false. We desire above all that this name and character may not suffer for this thing. We wish that this recantation may be published in your paper. That righteousness may come to them of whom dishonor was designed.

Signed Jonas Anderson
Nelson Alstein

If Elder Giles would like to have the names and number of members, together with ages of members in the several western Counties, it may form a basis for a future letter We are reminded that this letter is about long enough and our items are pretty well culled out. Accept Beloved Ministry our affectionate love for your order individually. And be so Kind as to pray for us needy ones Ministry
Ministry. Mt Lebanon Union Village

Beloved Ministry having finished what we deemed a reasonably lengthy letter, and read it in order. There was still something left unsaid, So be so Kind as to extend further your patience in our story

Yesterday a letter received from Elder Mathew of Water Vlit. brought unfavorable tidings of Ephraim Frosts doings there. Inasmuch as he was leading a conspiracy, which had for its object the supplanting of Elder Mathew in the Elder ship. And Ephraim was to succeed to the place, and Nathan Adams a youth of 18 years was to be vacancy with him as associate Elder Ephraim is charged with carrying on this conspiracy for a number of weeks and had by adroitness enlisted Sympathy. Among the rest was Nathan. Who after a good deal of labour on the part of Elder Mathew confessed all Ephraims doings, which had well nigh almost ruined the young man

This morning we wrote to Ephraim to come to Union Village, our object is to get him away thinking we can manage the case better here than there. We have but little hopes now of Ephraim that he will succeed at Water Vlit. Some of us think there is one Elder in the West, and one only, that would have any success in "working up his old copper" and that man is the little black eyed (part Spaniard) Elder P. F. Antes of Second Family. As Elder Oliver would say he would bring him out or send him to that renounced country ( ). So it stands

Difficulties multiply in regard to division of old Church intrest. And we are (afraid) fearful W. Redmon will not work into the harness his tongue is so awfully abusive and cutting that it would require an Elder that could indure all things to stand up to him. Sometimes we covet the tact to manage certain cases that we witnised at Mt Lebanon on a certain well known occasion. But Elder Amos says we must stand right up to it and see it through Again Farewell

We finished this letter by saying something about health, which in society is poor owing to bad colds, our employment and the weather which now is quite wintrish and wished the Ministry a happy new Year and bid them Farewell Ministry Ministry Mt Lebanon Union Village

Union Village Nov 16th 1868

Ever Respected and Loved Parents the Ministry

A sense of duty for a number of days has prompted us, that it was about time we were making a return to you giving an account of our steward-ship. In doing which it gives us pleasure, and is a constant source of thankfulness to us all, to be able to say that it has pleased the giver of all good to continue to us a measure of health, and ability sufficient to go forward in the work alloted to us. Also it is a source of sincere satisfaction to feel that in obedience to your wise and parental counsels we can plainly realize a good degree of prosperity has attended our labours. And although we cannot say that at times a steadying hand of tribulation has not been laid upon us Yet we can say that God in his kindness has tempered all things well and for our good, and with dispositional feelings we are led to return our thanks to God in this order for the many blessings that from time

to Zion has been bestowed upon us as a people. And especially do we feel so in view of the late labors of the Ministry in behalf of all the western Churches. For some of us who had knowledge of local conditions, and of late have grown into an intimacy of general condition of society, we can trace a wisdom in the several changes made, indicating a wisdom above the wisdom of man; which inspires us with renewed confidence, that God still cares for his people and regards their prayers.

Beloved Ministry we wrote you a short note September last in which we set forth our conclusions to journey to Ky. and Deer Union Village the 6th of October, If you recall that short note you are apprised of the journey having been undertaken, we will now set forth as concisely and as satisfactorily as we can, what was done during our stay in Kentucky for the people there.

Taking Cars at South Lebanon we reached Cincinnati carried over night with friends from White Water at Dr Wolfis. Next day taking Ky Central R. Road; We arrived at Nicholasville where we were met by a respectable delegation of both brethren and sisters Lead by Elder Benjamin B Crumbey and 6 other brethren & Sisters who took us to our George Brownis, one of the old time Ky Slave holders, whose mansion & grounds indicate ease & affluence. Here we were furnished with a refreshing repast which was heartily partaken of by our party who had not eaten but little since we ate breakfast at 4 O clock in Cin. and now it was 2 P.M.

A few hours drive brought us over a beautiful turnpike to P. Hill. Here another and larger delegation headed by the Patriarch of the Hill; Elder James Rankin. All of whom welcomed us with a very cordial greeting.

Desiring to the usual customary routine of visiting the Families the common theme we which there is nothing specially new or interesting to write about; save only our visits with the Lords of which we will write more fully in another place.

We entered at once into close labours with

Page Elder James and a number of leading Elders and members relative to conditions of Society at Pleasant Hill, and found them well posted in reference to what our mission was, so far as generalization of changes was concerned, but the special forms of the changes they looked to us to give them shapes. We deemed it advisable to shape the changes to meet the feelings of the Ministry of Pleasant Hill, and especially those of Elder James

He talked very freely giving his own opinions of how persons ought to be placed to occupy with reference to ability and their influence in society &c &c

Having conversed much on the subject of changes and hearing from various ones different and conflicting opinions we finaly were ready to agree in the following changes of leading members

But firstly we would say at 7 o'clock October 13th we met with the Church in the Meeting-house and unfolded to them in an official way, that it was in contemplation to release Eldress Sarah Jane from the Ministerial order of Pleasant Pleasant Hill, and that a consolidation of the Ministry of the two societies of Ky P. Hill & S. Union was proposed for their acceptance and asked them to give an evidence of their union to this measure by raising the hands. All so far as we could notice united. We had a good chance to notice if any did not unite for the assembly were sitting and we were standing. The changes proposed other than the union of the two orders of Ministry were these

Elder Benjamin B Dunlavy as first Elder in the First Order instead of Elder Edmond Bryant, who was changed to the place of Second Elder; These two constitute the brethren Elders of the First Order. Thomas Shaw formerly associate Elder with Elder Edmond is now with Stephen Benson the Elders of the East Family where Elder Benjamin used to live. Francis Pennybacker lives with Elder Nathaniel at West Family

These changes were recommended to the Ministry to have effected during our absence at South Union. Of course we said nothing of these changes relating to Elders in a public way, but only with the Ministry and Elders. These changes were all effected while we were at South Union, except Francis Pomeroy who declined being fully installed until he saw us again, his object being to beg the question and back out if he could; but he being able to reveal no new light showing why he should not help bear societies burdens we held him to it and finally got his consent that he would serve. We in consideration of his pulings appointed Saturday Nov 7 as the day he should move into the room with Elder Nathaniel. Since which time we have received a letter from the Ministry that said move has been effected

These arrangements having been made we took our leave of P. Hill at 2 O'clock on the morning of the 15th of October and a drive of 22 miles brought us to Bloomfields a point on the Lebanon Junction R. Road Here we ate breakfast and at 7 o'clock the cars came along which we entered, bidding farewell to our P. Hill friends who accompanied us to this point. 2½ hours brought us to Lebanon Junction 57 miles distant from Bloomfield

Here we had to await the up train from Louisville which was due about 8 o'clock in the evening.

While waiting here; The down train from Bowling Green brought Elder Henry from South Union, who had his carpet bag well supplied with refreshments, We were all sitting around a cheerful wood fire, helping ourselves to the contents of the bag. When Eldress Nancie in a very understanding social kind of way, told Elder Henry all we had done at the Hill, and what we expected there is to do in our absence, and among the rest of the things she said, was, That it was intended for Elder James to take the first place in the, reorganized Ministry of Ky. and that Elder Henry was to join with him and occupy the second place. And at the declaration of Elder James

from this position Elder Benjamin was to take the first place in the Ministry. The rehearsal of these few words would have caused any of the rest of us quite a labour of mind to have accomplished it. But scarcely lost a mouthful but kept right on saying our requests in due form to the generous bag. We leave this subject it requires no comments from us, an ingenious imagination will supply any seeming deficiency.

The up train from Louisville brought N. E. Johns. Who surrounded we felt safe and 10½ miles brought us to South Union at 1 o'clock & 10 minutes soon as we were at the village and in good beds where we laid our weary bodies to rest

The changes so recently effected at S. Union seemed to leave nothing necessary to be done, but to reconcile parties with what had already been done and with one another, which we tried to do the best we knew how

We stayed at South Union one week, held one Church meeting with them, bore testimony to the saving power of Mothers Gospel to them, & set their minds and sanction for the consolidation of the Ministry, Formaly released Elder John Rankin and Eldress Cassandana Crumble from the Ministry

We might have taken on much burden for the people there in the way of effecting reconciliations that has grown out of recent changes in division of interest and such like but we were fearful that what time we could spend with them, would not effect what they wanted; So we deemed it prudent to leave these things until the arrival of their own Ministry in its reformed condition.

So far as we could learn Elder James & Eldress Paulina will be well received at South Union. The older members look hopefully forward that he will bring a steadying influence with him which they

seem to think is much needed at South Union
We hope brother Urban will be helped by Elder James'
administrations. We felt deep sympathy for the brethren
and felt that he needed an Elder that he could place
confidence in. There is great need of a spiritual baptism

We cannot appreciate the truth of the saying of brother
Urban while on a visite to Union Village some years since
when he said "The dollars is the gospel". (Precously to be sure)
but with their 60 or 70 thousand dollars in bonds We would
say there is more gospel in the unity of the people of God
than there is in any amount of bonds without union

We had two interviews with Elder John Rankin
he is still confined to his bed, is gradually wasting. He
expressed gratitude to us for calling to see him

Reuben Wise still continues unreconciled and
counts to come to Union Village. We advised him to re-
main where he was. but we would not be surprised if
he would be along any day

October 28th we left South Union in company
with Elder Henry and Elders Betsy Smith, and by way of
Cecilsville & Lexington arrived at Pleasant Hill on the 24
We stoped here a week and in Church meeting in-
structed the Ministry to their places

While at P. Hill we spent part of two days
among the friends at the West Ed. They sang a number
of their new songs, such as they composed since they
became believers, which to us sounded very beautiful.
We thought we would put a few simple questions
to them regarding the faith to see what their answers
would be. And our first question was, Do you believe
Christ has made his second appearing? To this they
gave an affirmative answer. Do you believe Christ
has made his second appearance in Mother Ann? Ed
They replied affirmatively to this also. Do you believe
in confessing sins to a witness? They replied "we do."
Do you believe in a joint interest in property? "We do"
Do you believe in obeying a visible Head? "We do"

We told them the object in asking the questions was to have some facts to tell our brethren and Sisters in Ohio. concerning them when we returned home

This seemed to please them very much. One smiling one of the young Saved sisters said she felt like she was worshiping God with the Angels

This same sister left her Father, Mother & five brothers & Sisters, who all persuaded her not to come to America, and having failed to dissuade her from coming. They set the Priests at her to discourage her but she would not regard them neither. We like the Swedes and think there a good prospect to make believers out of

Elder James seemed very buyant in hope and wide awake giving his special attention to the Swedes. And they seemed to like him

In regard to the changes that have taken place at P. Hill in the line of burden bearers Elder James expresses himself thus " We surprise ourselves and may gain courage to meet Elder George from the North House sometime. We cannot tell what we may do" yet " When you write again to the good Ministry" said he " give them our kind love, will you?" We promised we would so here it is The special Kind love of all the believers at Pleasant Hill Eldress Paulina wants us to say to the good Ministry, That they mean to do the best they can and not make any difficulties but take up the Cross"

On the 29 of October we left P. Hill and the State of Ky. and right glad to turn our faces homeward, Arived next day at White Water where we intended to have attended to the duties of the judgment but a number of brethren being absent. We defered that labour for another time. We tarried there a week, and returned to Union Village

on the 6th of November having been absent in all 4 weeks and 2 days. Some of the party felt a little the worse of the wear. but glad it was no worse. And very glad that a dreaded and disagreeable labour had been so smoothly got along with

The cordial greeting received at our Ambrose home from the faithful brethren & Sisters was very comforting to us all.

At Union Village, so far the different changes have worked as smoothly as could reasonably be expected. A number of those boys who lived at Elder Amos's family have gone to the world since. Elder Philip went there. A friction like feeling seems to exist between Elder John and Elder Cephas: Elder Cephas seems to wish to control him in his temporal policy more than Elder John seems to acknowledge a propriety or necessity in. Elder Cephas thinks unless Elder John is held steady he will run to extreme in his trades; Elder John laughs about it and thinks it is sharp practice. We ask B. to wherein has Elder John made a foolish or disadvantagious trade. And he is not able to site us to any. We then relate an anecdote to B. of President Lincoln during the gloomy days of the war illustrative of our views in B. John's case. It seems at the time General Grant was called to the General charge of all the armies of the United States, that it was part of his plan to take the troops garrisoning the strong holds about Washington away, and put them into active service in the front, This alarmed the Secretary of war, who applied to President Lincoln to have the order to remove the troops countermanded. Who instead of rescinding the order said in his peculiar droleway "We have been trying it for a good while, Now let the General try it a while, and we will see what he will do" So we say We have been trying to direct and manage temporalities a good while now let the Trustees have it

We think these little difficulties will come right after a while. Although Elder Bephas at present seems quite irreconciled with many things. His grape vine business and hot house is an annoyance to him because he cannot get the necessary union to go on and repair and remodle the Hot house, and rebind the grape vine business. But the deacons think we have more branches than we can carry on profitably now, and this business they are dwindling to give their support to. Because they say it wont pay. We sympathise with Elder Bephas, but cannot see profit in his business such as he seems to see.

Our very kindest love good Ministry do receive for the many good things you have done for us. Farewell Ministry. Ministry. Ministry Mt Lebanon. Niskeyuna Village.

P. S. After reading this letter to our order collectively it seemed to answer the feelings of all very well, with one exception which Eldress Naomi felt might not give the proper impression. And that was the part she was supposed to have asked, in opening the door to Elder Henry at the question. In fact when we were reading the letter, Eldress Naomi charged us with making that part of the letter as we read along, and that it was not written at all, but being assured that it was really written. Then Sam said Elder Henry had accosted her to know if he that Rufus Bryant was going into the Ministry. She told him not and then in connexion told the whole story as before related. We have had some pleasantry with Eldress Naomi on the subject since. But seriously speaking we were pleased to have the subject come up to Elder Henry just as it did come up. for it was all brought about by his own innate propensity to gush. And in saying thanks are due to the good sister for her straightforward and truthful simplicity.

Poor Francis stills smarts under the unmerciful whippings again Farewell

To Ministry Mt Lebanon Ministry N. Y.

White Water December 29th. 1869.

Very highly respected & Loved Ministry

As time speeds onward, we are often reminded of obligations we are under to you our dear companions, The many kind loving and respectful attentions we have lately received at the hands of our dear brethren and Sisters in the two Early believer homes South Union & Pleasant Hill has indeared all to us. And above all the very marked attentions received from all the beloved Ministry will long be remembered by us with feelings of Gospel affections. We often turn to those seasons enjoyed in your society and think over again the many pleasant opportunities we had

We are now at the place from whence our letter is dated. On last Sabbath the Society here kept their yearly sacrifice day. This ends our labors in this gift for this year. Having attended in person at North Union, Water Vliet Union Village & White Water and united united in the ceremonies of the day at each place. We purpose before leaving here to make a little change which is to release Elder Stephen Ball who is Elder at the North Family or Gathering Order and appoint him Trustee, and appoint Egra Sherman Elder at the North.

We purpose on our return to Union Village to remain there until Spring before we journey abroad again in force. Elder Harveys late letter was a welcome missive and contained gratifying intelligence of the arrival of our Swede friends. We wish Elder H. to receive our thanks for the same. And any further information on this or any other subject you may fail to impart will be thankfully received. For want of more interesting matter we have copied a letter from Elder William Leonard to brother Richard McNemar we hope it will afford you and the dear brethren & Sisters as much satisfaction, as it has afforded the brethren and Sisters in Ohio We are yet on the back ground

in the Missionary gift we are willing to fulfil our way in that direction. And still hope when the Lords time is come it come we will not be entirely unprepared. Some would go now and without any further preparation. Still we think when we have a duty with the people the Lord will reveal it to us in that direction. However this is our view of it now. And our daily prayer is to be ready when our Father calls and respond according to his will. The times are ominous and it does seem as if we as a people are being made to sense in a measure that our work will be something else than what it has been for a number of years past

Beloved Friends Ministry Elders brethren & Sisters one and all accept of our kind gospel love Farewell

To the Ministry
of Pleasant Hill

Ministry
of Watervliet Village

Union Village Feb 3 1868

Dearly Beloved Elders

Your kind notice bearing date Jany 26 came to us in due time accept our thanks for love and kind remembrance therein contained We were much pleased to learn that the changes recommended had gone so readily into effect, and that all concerned in the changes had taken up the cross and had gone forward Where laborers truly yield themselves up to go in obedience to the faith of the gospel they make themselves the noblest of all Gods creation, and such can truly and with confidence look forward for prosperity and blessings on their devoted labours In regard to the other changes you mentioned in your letter they seem to meet our approval quite cordially We earnestly desire Brother Samuel Minor might not go to the East House and live with Elder Elon and be quite busy in bearing a share of the burdens of the family. In fact we cannot see why any brother with a common share of common sense, cannot do well in any place, or let their call in the gospel ministry assign them to, But we can see how people with a too high opinion of their own abilities may not be suitable to fill any lot of care among brethren and at the same time be under temptations because their talents are not appreciated, How many have we seen in our own order who have made themselves and their talents of comparatively little use to laborers by holding such a high opinion of themselves that they could not, or rather would not take counsel in time, and by this means unfit themselves for any trust either spiritual or temporal among us, While at the same time the body was suffering for the very talents they were burying, Now brethren & Sisters the call is to us to improve these talents and devote them in obedience to gospel uses, and so move forward in the gospel increase

In regard to brother Joseph Montgomery we have good union with your receiving him into the First Order, He has had a good opportunity to inform himself regarding the graces of our covenant relation, and if he feels clearly ready and willing to devote himself and all he has to the service of God without reserve for our We see no reason that we know of to debar him of the Privilege of so doing, but at the same time he ought to be fully impressed with the sacredness of such a step and if on self examination he is not fully prepared to make the ful devotion then we would by all means advise him not to urge any counsil upon him further than is according to his own free choice

If you can make any use of the young gentlemans talents in the way of assisting brother Curtis at the Office in keeping the books. We have good union with that, One practice every believer ought to avoid and that is the practice some believers make of sitting in a great part of their time when called to keep books or do a little public writing or corresponding The fact is every believer ought to fully understand that we are all of us eating, Drinking & clothes-wearing animals and ought as a matter of course do what we can to furnish these agencies to maintain life, When we were at Nashville Mission on a certain occasion we saw a hearty young Irish man doing the little chores at the office keeping the visitors register carrying drinking water and such like little chores, very well to be done, but as some of us thought time to busy a hearty man at this kind of little chore would not bring on the substantials of a families living, Say but let the bracing man put himself to bracing mans duties and leave the lighter duties for lighter folks

Now good Elders we wish to make the interchange of Eldership and the two sisters in the lot with time and the assistance of brother Samuel A we will have good union in his going to the

Have we left out the Lord's Supper?

East House, but if they do not fully concur in the move then we would rather advise to defer it for the present until a further deliberation

We would be glad when society assumes a more settled form, The old addage holds good "A rolling stone never gathers moss" and continued changes among believers is not a sign of gaining permanent substance or spiritual strength

We lately had a letter from Ministry of P. Hill they report a time of general prosperity Soules are being saved and like many others some are found wanting Ministry report lively meetings, a fluishness of new songs, with considerable involuntary exercise &c

We do not think we notified you of the fact that Elder John Rankin had his carcend hand removed by a surgical opperation, If we did not, such was the case and at last reports was doing well and may live some years, though this to us looks doubtful

With us it is now a time of usual health but for some weeks past Society has been sorely afflicted with a bad type of colds which has had a wide spread influence however now all are on the improving list

Did we tell you in any of our recent letters of the death of aged Eldress Malinda & D. Watts & Polly Clark if not such is the case, they have both gone home full of good works and a faithful well spent lives

Winter has been open but little snow, none for sleighing purposes, We have had but little opportunity to secure ice for use. Now there is a prospect of cold weather from warm spring like weather, last night it turned suddenly cold and is now very winterish

We love you & in love we bid you farewell in these significant words "Let us all labor for Union"

Farewell
In Elders Order
North Union

Ministry
Union Village

Union Village Feby 10th 1868

I wrote a short note to Elder Henry Bear of White Water Giving liberty to release Denis McBride from care of boys and appoint Larin Roberts to the charge of them

Union Village Feby 11. 1868

We wrote to Elder Henry Bear of W. Water The import of which was to give The Elders there liberty to send a company of visitors to P. Hill and to make their arrangments to be at P. Hill the 23rd of April. Which is agreable to request of P. Hill Ministry as set forth in a letter received from them on the 9th inst

Union Village Feb 23rd 1869

Dearly Beloved Elder Henry

We have been anxiously looking for a letter from you in reply to ours of the 11 instant Not hearing from you we fear that letter miscarried and in view of this belief, we will again set forth the substance of said letter

The Pleasant Hill Ministry wrote us that they would be pleased to have a company of visitors from W. Water this spring and named the 22 nd of April as the time that would best suite them

Now Good Elders we would like to have your reply to us as soon as you can make it convenient whether you accept this invitation. As we are anxious to make arrangments with P. Hill Ministry in regard to their visiting, please write soon or come and see us on the subject.

We lately have been sorely grieved at an unpleasant occurance which took place (as we hear) in Cincinnati between two brethren whom we esteem. Dear Elders we must do all we

can to shut out discord and restore harmony
It is disreputable to hear of the innocent children of the "New Creation" contend in public about the sale of dried corn. We hope the offending party will see the error and acknowledge the wrong.
Wm Usher deceased the 21 inst of gout
Usual time of health with us In Love & Fellowship
Ministry

Union Village March 14. 1869
Loved & respected Elders brethren and Sisters at North Union
We received your last letter of March 8th from the pen of our esteemed brother James Russell. We were all glad to hear from you once more, and to learn of your welfare, and above all to learn that the gospel plant of union is being cultivated and is growing. It is said of Mother Lucy of Mt Lebanon that she considered union among the brethren & Sisters as of the first importance And from our own little experience we are ready to accord magic powers to its influence both in temporal and spiritual success
We are always rejoiced to learn of the prosperity and comfort of the dear brethren and Sisters at your beautiful home and especially to learn that the burden-bearers are toiling together for the increase and prosperity of the gospel first in their own souls and next to advance it in the dear brethren and sisters
The same mail that brought us your letter brought us one from the Ministry of Holy Mount which was freighted with sorrowful tidings to the whole Israel of God on Earth.
On the 3rd of march about 9 o'clock in the morning Eldress Betsy Bates who had been ill

for some eight weeks, closed her earthly labors, and passed from mortal view to receive the reward of a faithful sister in Christ

Although this was the first official intelligence we had of the sad bereavement that Zion had sustained in the disappearance from sight of a dear Mother, yet rumors reached us previously which prepared our minds for the event and our feelings were not so much shocked when we heard the reality

None feel this bereavement more keenly than the rest of the surviving Ministry of Mt Lebanon, and from the earnest breathings of their spirits they call on all the good brethren and Sisters every where to pray for them

And now dear Elders Deacons brethren & Sisters we invite you all to sympathize and pray for our dear Ministry of the Mound that Strength comfort and wisdom may be imparted to them

Above all let every soul who has had the privilege to hear our good Mother Betsy voice in her frequent and earnest calls to us to come to judgment" To come and confess to God in the presence of his witnesses all the sinful deeds of their lives" Let us heed them. heed this call now is the earnest and urgent request of Elder Daniel

Eldress Eliza Ann Taylor is duly appointed and anointed to fill the first lot in the female line in the Order of Ministry at Mt Lebanon and Eldress Polly Reed is her immediate associate in the Ministry. Eldress Polly used to be the First Eldress in the first Family. Eldress Sarah ann Lewis of Second Order removes to First Order to fill the place vacated by Eldress Polly. Sister Hannah Ann Agnew (now Eldress Hannah) is appointed to the place vacated Eldress Sarah.

You will please ask the union and blessing of the good Elders brethren & Sisters on these things and appointments and notify us of the same at your earliest convenience

In regard to the Tee question it appears to us to involve the investigation of many subjects connected there with Firstly are the brethren & Sisters generaly in union with the undertaking? Secondly are you able to build it and not contract a debt thereby? In fact we would advise believers every where to be cautious how they contract debts upon any quarter whatever. We cannot at this time say just what might be best in the case as we said before it involves the investigation of many subjects, which would require time on our part to look into. And before giving our opinion or assuming responsibilities we would like more time, and if possible consult with the Elders brethren & Sisters at North Union about it

Our winter has been quite open, no sleying with us of any consequence. No new phases of mumonary troubles developing in Ky. or elsewhere in the West Time of usual health throughout, and we are still striving to maintain the right

Our very best love to Elder brethren & Sisters all

Farewell

Ministry

Union Village

Union Village March 17th. 1869

Beloved Elder George

Your business letter of the 15th. Inst reached us the next day and we forthwith consulted Elder John, In fact let him have your letter to read,, In reply he acknowledged having received the letter refered to, and that it was unanswered by him, and as an apology for not answering you, He says he intended to have made call long ere this in person to Pleasant Hill, but press of business from one quarter and another caused this delay, while now he feels like it is quite doubtful if he be able to make the trip very soon, in fact seems to speak quite indifinite about it

Elder John has the fine wooled sheep spoken of. Also has Robert McElhany. How would have done well when you were in Cincinnati to have given them a call. We would have been pleased to have had the pleasure of your company even "one" night, as you say

I think the brethren & Sisters at the South Family would have entertained you this time, and if their circumstances would not have permitted them to have done as well as they could wish, their hearts would be big enough to have made you feel at ease & at home for more than one night

I will present your letter to them and request them to make known their wishes to you by letter relative to sheep &c

March 23rd we purpose to journey to W. Water to perform our customary ministerial duties and may tarry two sabbaths before returning to U. Village

We were all made sad not many days since

by a letter from the Ministry of Mt Lebanon, making known to us the decease of our respected and worthy Mother Eldress Betsy Bates who left time on the 3rd instant. You no doubt have had a full account of the whole transaction matter by way direct from the Mt Lebanon ministry through your own ministry. O how the people in the West did love this good woman. As we had abundant reason to believe from a meeting we held last Sabbath, (Society meeting) where the Mt Lebanons ministry's letter was read, where many heartfelt testimonies relative to confidence, love, and regret for the departure of our good Mother were borne by both Elders brethren & Sisters

I think you loved Eldress Betsy, Elder George. I did I know, but we can keep the gospel still & do our duty allotted to us. and go when we have finished our course and join the band of friends in our spirit home

Winter has been open and quite moderate through Jan. & February, so much so, that we could get no ice in three months and had no good time until the 24th of March when we opened the pond and found no northern shelter. See full 6 inches thick. We called all that could work at it and seal day and the next filled our houses with good solid Ice this was the latest Seeing I believe ever known at Union Village. The weather has continued cold ever since with slight variations, up to present writing and now the 17th the birth day of the the patron Saint of Ireland is too cold for sugar water to run

If you are at a loss to learn who the paton saint of all Ireland was just ask Thomas Higgins bless the good brother he may tell you

You will no doubt discern I am running out of good letter matter so we will prudently close, for the present, but firstly take to yourself a joyful share of our Love and will wishes for yourself and impart freely to others

as far as you have a desire & opportunity Farewell

Ministry

by William Reynolds

Union Village March 18th. 1869

Dearly Beloved Ministry

After apparent delay we are again at leisure ~~a little to reply to~~ acknowledge the receipt of your several interesting letters, bearing date Feb. 9th Jan. 28th & march 12th all of which were received in due time and were read with deep interest by our Order ~~and~~

We intended to have replied to your query regarding visiting from White Water to P. Pleasant long ago and to that effect wrote to the Elders of that Society twice and from one and another cause, or no cause on their part, met with a good deal of delay, and when the word did come to us of the company proposed we felt that it would not give satisfaction to so large a circle of friends to have it go into effect as the Elders had laid it out, and that it would require a little interference on our part to give the prospective visit Shape ~~this~~ again over delay and to be satisfactory to you, we thought it would be right that you should know, not only that this visit was accepted but that you also would like to know who the party were, Now good Ministry would it not have been fair to have anticipated your wishes that way, Now if this apology will clear us from censure and will restore us to union we will drop this apologetic part of our letter

Many thanks are due for the full and well written letters we have been favored with from your Order ever since our visit to Ky

Your letters bear evidence of openness and unreserved candor which gives to make every letter an acceptable and appreciated messenger will calculated to cement the union of the believers in Ohio and Ky & Ohio may this fraternal feeling always last is our prayer

The visit from White Water to P. H is accepted letters from there so state but who the brethren & Sisters will be we cant tell just now for our good Elder Sally may make quite a change in the company when we go. The day you last named for visitors to arrive at P. Hill we have no doubt will suite the W. W. people just as well as the day first proposed And now we think there would be no risk in expecting the company to arrive at P. H. the 21. April a day before you reach there

Our present calculation is to journey to White Water on the 23rd of this month March and may remain there two Sabbaths, Lemtime not being known we will drop a line naming the party visitors expectant

What about the visiting company from P. Hill to Union T. next May? On our part this would be very acceptable If you will just name some day in May that a company will arive at Lebanon Depot We will be on hand to receive them, We could be at our central home to participate in this reception

And again if May would not suit your arrangements name another time and we will respond to the arrangement if given allowing suitable time to meet it

Please inform us (if desided) when the Ministering ones are to journey from P. Hill to Lebanon &c

The brethren here a few days since had an offer on favorable terms for our Clinton farm, and sold it, So you see we are calling in our outposts and gathering home, And so far as that outpost is concerned some of us are glad on it

Six hundred and more acres & more belonging to N. Water believers still remain unsold other than that Clinton Co. land is now out of our hands, and very few regret it It has not many pleasant associations to cause regrets, that we are released from its thin soil & smoky atmosphere Ten years of toil with an imbarrassed exchequer to those who have passed through it does not bear us now to the spot which was the main spring of our financial trouble, One consolation it will leave us with a little capital which if prudently husbanded may be made a blessing But if because of a few thousands in bonds, we should feel that we might take times more easy and so lessen our industrial habits, We would like to have made an exit of what might be turned to good account and be a blessing

Last Sabbath March 4th we had society meeting We read Elder Daniels letter giving an account of the departure from time of the 3rd of March of our good Mother Eldress Betsy Bates The meeting was quite full being the first meeting we had in our meeting house this spring, The meeting was solemn and weighty, as it should be and from time to time through the meeting a number spoke with reference to Eldress Betsys gift and labours in the West as a gospel minister, This meeting brought fully out the deep and motherly hold Eldress Betsy had in the confidence and affection of her children here, Deeply sorrowful at the loss of our good Mother presence on earth, Yet we all raised our hands in token of our allegiance to the gift appointed to fill the place, The Watervliet Ministry informed us they intended to write you on the subject, which you no doubt have received before this

Weather through Jan & Feb. was very moderate so ice could be procured in those months for family summer use and the sisters were becoming a little

reconciled to even do without it, but to do them
justice they were hard to be made reconciled to do
without the much coveted ice March set in cold
and on the 8th & 9th inst we opened the pond and
found ice northern exposures about the "Nook" ice
full 6 inches This was our time We turned in and
in 12 days we filled with good solid ice all our
ice houses at both Orders. So with a big dinner and
the Kindly thanks of the Sisters The brethren thought
they had hit the nail on the head were especialy
as it commenced a steady and continued rain
just as we were leaving the Pond This is the latest
icing Bro ever remember at N. V.

At present writing it is still cold & Patries day
The Sun shone brightly nearly all day, yet it was too cold
to thaw the maple trees to have the sap run, Elder
Innes has a little camp which he opened of about 60
trees just to afford a little mess or two on the family
table Still on the remembered 17 day of March noted
as being the day on which (I suppose) our (my) country
man Gerard The Snakes out of Ireland, it was too
cold when the Sun shone to thaw out the sugar trees in
southern Ohio

Ever since the writter commenced this letter he has
thought about Elder James at least ten times bless
the honoured Saint we all want him to have our
love and thanks for the many kind attentions
received especialy on our last visit to Ky often in
private conversations since them have we expressed
for the tribute you
of gratitude one to another our deep gratitude you took
in our behalf, It would not be out of place at this
distance of time to just acknowledge that we felt a good
deal straightened in ourselves, at the prospect of ourselves
being made instruments to revolutionize matters in
Ky And no wonder our thoughts and Thanks should
flow out to one who acted so noble and efficient a
part. So good & worthy Elder James receive the above as a
little tribute from your friends

Good Ministry one and All our too increasing ly flows out to each of you as devoted labourers with us in Mothers Gospel Remember us to Kind and noble brethren & Sisters wherever and whenever you are inspired so to do

before closing this epistle, already quite too long let us say that the prize we are trying to gain at this time is UNITY And oh since we have entered on the labour how much of self there does seem to be to sacrifice A open vision of our good Mother Malinda not many years since is in point to illustrate this She was in spirit land and laboring for the new birth, after great struggles she came out and was a clear redeemed being, but the proportion between the redeemed being and that of Malinda in earthly form was as one & a half inches would be to 5 feet 2 inches or her natural height The rest of Malinda was sloughed off and was the selfish unredeemed dross of humanity, Oh is the proportion of alienation in poor selfish man attracting him to Selfishness consequently Disunion The watch word is to turn the battle to the gate and deny ourselves. May God help us and we ask your prayers that we may succeed

Farewell

Ministry of Ky.
Now at S. Union

Ministry of Ohio
& Union Village

Union Village March 23 1869

Elder F. W. Evans

Dear Brother

A request in
in your letter lately to brother Peter Boyd indicated
you would like to know if our application for
leave to file Petition in error from the District court
of Warren to Ohio to Supreme Court of Ohio" was
admitted. We have just simply to say nay our
case was not admitted to said Supreme Court

Our principle Attorney George Sage informed
us fully yesterday that so far as he could learn the
5 judges composing this Court met in an ante
room consulted about 15 minutes and
decided to not allow a hearing of the Shaker road
case to be entered on the Docket This is all he
could tell us about it

He advised us to send a suitable brother
up to Columbus our state capitol and get our
Legislature to take our cause under consideration
and pass a general law which will cover our
case so far as the road is concerned But
advises us to not try now to agitate that
feature of our petition showing that according
to decision of Courts we are deprived of common
citizen rights. We will probably accept his counsel

We had the privilege of hearing in our Church
meeting your letter to brother R. W. Pellham
We were highly pleased with it the letter Especially
that part that makes the wranglings and
disputations of Theologists the Gates of Hell
Shut right It is a time of usual health
with us and we are trying to be good

My love to you dear Elder Fredrick

W. R.

Mount Lebanon December 5th 1869

Beloved Bro. A. C. Hampton and Company

The visit of the western company with Eld Charles Clapp at this time was unusually a welcome one to Believers at the East, They came at a great time as the representatives of the Western Societies to attend the convention of believers which are as I think designed to continue to recur until there is one where all the Societies are gathered together in one place in the visit, and in prayer and supplication to God, as the fountain of all religious life.

Then the whole body of believers will form a medium through which the Church in the Spiritual world can minister a power of conviction that shall result in the Pentecost of a new cycle of gospel time — for there are to be seven Thunders & seven seals and each one will open a new cycle

Abraham started from the cycle of Noah in which all the animal and vegetable kingdoms lay open as sources of food without limit and the generative life was only regulated by a law in themselves, as in China at the present time

Abraham limited the number of animals as food to five, prohibiting in them the fat and blood

He also established circumcision as a check to sensual sensations

Moses started from the Plane or cycle of Noah. He first delivered them by Divine spiritualism from the bondage that their heathen lusts had reduced them to, It was a double and a terrible bondage to the Egyptians and to their own perverted and (unbred) unnatural appetites of Nebuchadnezzar generations, and insomuch

as they were delivered from Egypt entirely by the spirit agency without their striking a blow or lifting a spear, so when they had the same spiritual (agency) powers claimed the right and exercised it govern them as so many children in relation to their diet, and sexual intercourse. They were not consulted in the latter any more than in the former deliverance; It was effected by a strong hand, They were as mere patients — sick people who were too far gone to be even consulted — indeed their physical and mental sins had ingendered such manifold and virulent diseases that fumes from the bottomless pit of their lust had formed an impenetrable cloud to their reasoning faculties and spiritual powers so that they could not even see how to please God to do right — therefore their only alternative was to rebell unto death or submit to the physiological rules which Moses so unpityingly and unrelentingly imposed. Drink, — water; — one article of food and that vegetables every morning after lodging in tents they gathered their "breakfast is it" Manna out of doors, obtaining exercise at the same time.

And not only were they circumcised as are the Jews and Mahomedans of the present day but any act of commerce between married people was brought to the knowledge of the civil authorities of the village, town, or city. They were thus held for 40 years in a state of spiritual vision — to the notion where they saw the abstract absolute right in diet & generation, vegitable food — Spirit ministration — Intercourse of the opposite sexes for offspring towards God it and the indulgence of their Egyptian lusts in drink, in food, and of the flesh they had no liberty at all, only death by the strong arbitrary power that ruled them. All but two actualy underwent that death — Moses not being one of them — but they

but they left offspring who from birth were
under the close discipline & restraint of the
wilderness, they were all temperance people
and all vegitarians - never having eaten any
flesh meat except in wrath and as a means
of destruction to those who craved it, and
who murmured at the light food from Heaven

Starting from the plane of Moses, Joshua gave
to the Wilderness born generations, (pre agency to
commence a travil towards the wilderness vision

The Pentacostal Chh. founded by Jesus
and the apostles, and who started from the plane
of perfected Judaism. (Which of you can con-
vict me of having broken the law either in Nutrition
or generation? Jesus asked, and none answered
him or dared to cast the first stone) The Chh.
has been to Christiandome traveling in the wilderness
of carnal indulgences, What the Wilderness travel
was to Israel - a vision of the promised land -
The second appearing of the Christ Spirit And
when Israel came to the promised land what
was their experience - they fell seven times under
the power of their lusts, of eating and drinking and
of generation, and then under the power of their
heathen enemies - whom they loved unto death
their sensual worship and carnal gratifications
by which were created the laws of Rules, War, Ambition,
consequent - And as often they were delivered
by saviors who came upon Mount Zion, who
conquered their enemies, overthrew their Idols and
made them worship God

O Then came to this land of
promise - This, the land of promise - This Canaan
(of which the other was a type) - was the same
only on a lower Plane - What shall we look
for and expect? perfection as soon as we enter
the promised land? by no means!! Then

commences the real warfare and consiquent travel
The old inhabitants of the the promised land have
to be subdued gradually. Upon the plane that the light
of God reveals to me, We have been faithful to subdue
our enemies pertaining to the first degree or type
the last of the flesh is the King of the old inhabitants
of the whole land of Canaan, but there are many
enemies small and great who run away at the
first sound of battle whom we must hunt up, and
kill them too or they will multiply, and some of these
days bring us into bondage again, We have six more
battles to fight yet, The light of the gospel will be as the
light of seven days, When the seven travels are com-
pleted

Berkshire County Eagle.

PITTSFIELD, MASS.
THURSDAY EVENING.....JULY 6, 1871.

SHAKER THEOLOGY.

A Review of "Behind the Scenes,"—Elder Evans in Behalf of his Sect—Jesus the First born Son, and Ann Lee the First born Daughter of God.—The Elder's Farewell to his People.—A Veteran Vegetarian.

To the Editor of the EAGLE.

In a recent number of your paper is an article that must have been hastily written, and based upon imperfect and incorrect information, on the subject of Shakerism, a religion which is truly as much a puzzle to "the children of this world, who marry and give in marriage," as Judaism was to the Gentile or heathen world; as Christianity, in its first appearing, was to the Jews; and as the Pentecostal Church was to the Gentile Christian church of that age, and is still an enigma to their Catholic and Protestant descendants. These latter have always been puzzled and "plagued" with the male and female "witnesses," such as the Menonites, Moravians, Dunkers and Quakers,—the archetypes of all heretics.

Perhaps I can best correct many of the errors in the article entitled "Behind the Scenes," by a general statement of our present Shaker theology. Shakerism is simply the science of religion. There are two orders,—the natural and the spiritual; and all human beings exist in one or the other. The natural has *marriage* for its central idea. The spiritual has *celibacy* for its central idea. In the natural, marriage *should be* used only as a means and for the purpose of obtaining all "unfruitful works of darkness" being sinful. In the spiritual, the generative life, with all its concomitants—husband, wife, father, mother, children, brothers and sisters, houses and lands, or family property, have no place found for them. The "old heavens"—Catholic and Protestant theology,—is fast passing away, for it is opposed to the physical truths revealed in Judaism, that inculcated salvation of body from physical diseases; as it also opposes the modern sciences of Geology and Astronomy. Its irrational and absurd dogmas cannot stand before the rising Sun of Righteousness in the Second Christian Pentecostal Church of Shakerism. The trinity, the atonement, the vicarious sacrifice, the physical resurrection, the coming of Jesus in the clouds of earth, accompanied by spiritual beings who can be seen by the natural eye, and a trumpet sounding so loud as to awaken the dead bodies of ages ago, still find believers in the ranks of the orthodox, who reject the gentle rapping and table tipping of the spiritualist as irrational improbabilities. An eternal hell of literal fire and brimstone, in which the unbelievers in the above doctrines of demons (or devils, if you please) will be immersed forever and ever; and a heaven equally natural and external, are still preached by the opposers of our simple and more rational theology. According to Shakerism, these ideas belong to the past ignorance of deluded and benighted human minds. *The kingdom of heaven is within the human soul; and there also is hell;* these are created by the works of each individual, according as they are good or bad, true or false. As the drunkard will remain in the hell of the drunkards until he becomes a temperance man, so will the wicked remain in their several hells until they cease to do evil and learn to do well.

Jesus was not the Christ, but was a human being—a Jew—who was baptized with a Christ spirit from the seventh, or resurrection heavens, which baptism cut him off from the world, who marry and give in marriage—the natural order; and he became a Christian, the first Shaker, or Elder Brother. Ann Lee was not the Christ, but a Gentile woman, baptised by the Christ spirit in a similar manner, and she, too, was cut off from the worldly life of generation, and founded the second or Gentile Pentecostal Church; and a union will soon occur between the Jewish Pentecostal Church now in the spirit world, and the Gentile Pentecostal Church now upon earth. This will be the "marriage of the Lamb and Bride," of which Jesus and Ann were only the types—the first-born Son and the first-born Daughter of God. The guests at this marriage-supper will sing the song of Moses—physical truth, the sciences—culminating in health of body; and the song of the Lamb—spiritual or revelational truths,—culminating in health of soul.

This Shaker Order will pass through seven degrees, or cycles. It is now at the end of the first cycle, and is awaiting a near and powerful revival of religion, that will be as wide-spread as the raging war element, and more exciting. Then will commence a spiritual war between flesh and spirit; between the lusts of the flesh and mind on one side, and the gifts and graces of the Christ spirit on the other. This war will take place in each individual who shall be a subject of the revival. Those who come out on the side of victory over the world, flesh and devil, will found new Shaker Societies; the remainder will fall back into the natural, or generative order, and into hells of their own creation and choice.

There is much in the article printed in your paper, inconsistent with these ideas that is set forth as Shaker belief, and which we hereby disclaim. Also I will notice as briefly as is intelligible, some special points, and will here premise, by stating, that the founders of our societies always declared, that the path of the righteous believers would be as "the shining light, shining brighter and brighter unto the perfect day." That their light was only as the first rays of the morning of the coming "great day of God Almighty," to judge the world in righteousness; that the work of God was as a "little stone, to become a mountain;" as a "little leaven," to work upon the whole mass of humanity; as a "grain of mustard-seed;" for we are the smallest of all people, with no form or comeliness, to generative eyes, in the fashion of our dress, or in our habits and general manner of life; a Shaker village forming a great contrast with polite and highly civilized Paris; and Shakers are easily distinguished from those who take from her fashionable and foolish attire, and who are also partakers of her sensualism, which underlies Gentile Christian civilization in Europe and America.

We do not worship Ann Lee half so much as the orthodox do Jesus, while we have far more reasons for so doing, because she has (aided by her followers) done "greater work" than either he or the Apostles ever accomplished. We do not regard her words as "the word of God," in the sense of the writer. I make some quotations from the article referred to:

"The theology of Shakerism stands alone by itself." That is true. Israel shall dwell alone and shall not be numbered with the nations, or sects of Babylon. (Here follows in your article much that is correct.)

Then we are told "a life of celibacy is essential to salvation." This is a vague statement. The Quakers are saved from war and poverty, from drunkenness and slavery, and many other evils, without celibacy. And the same of all sects, Christian and heathen; they are all saved from something and so far possess *salvation*.

"The Bible is referred to only when it is in unison with their illiberal belief;" which is a very illiberal and untrue statement. For we respect the Protestant Bible and still more the Douay, or whole Bible, which has fourteen more books in it than the Protestant or Monarchical Bible of King James.

That the Shakers expected that "the Lord would do his own work," is contrary to facts; as we believe that the Lord was to come to "judge the world in ten thousand of his saints," who would be thus co-workers together with God in the process of human redemption.

"They will soon be reckoned among the things of the past." Not quite so fast my friend; take it quietly. When vice triumphs over virtue; blind orthodoxy over rationalism; matter over spirit, and an absurd dogmatic theology over Divine revelation based upon the sciences, of which Spiritualism is the mother; when the heavens in human souls all fall, and the hells come uppermost, (as they have in France) permanently, then, and not until then, shall the principles of Shakerism cease from among men; for they are as eternal as the human soul, and enduring as Deity. "Why do the heathen rage, and the people imagine a vain thing?" Why does the spirit of the world rejoice and glory because of seceders from Shakerism? Suppose the stars of heaven *do* fall to the earth," and some, who had "clean escaped the corruptions that are in the world through lust," do turn, like the swine to the mire, and the worldling to the sins he had confessed and forsaken; is that anything new or peculiar to Shakerism? Many attempt to be Shakers who should be content with Methodism, or to be Baptists, or Quakers, or Spiritualists. Children should not ape to be men and women! Paul said, "I will that the younger women marry, bear children, guide the house, &c., and not have condemnation for bringing reproach upon the Church, by marrying, *after they had made a profession of the higher form of a Christian life—celibacy and community of goods.*

"These are the Lord and Lady" is in bad taste, as are all the remarks about our government.

This is what I have said to my dear brethren and sisters of the North Family:—"I go to England on the first of July; the cares and burthens I have borne, you must take upon yourselves; and if, when I return, all things are moving in order, the gift of God is maintained in your meetings, temporal things prosper, and you are able to do as well without, as with me, my life-labor is done, and I can say, 'Now, Lord, lettest thou thy servant depart in peace.'" For the object of Elders [illegible] Deacons and Care-takers, who shall relieve them from office, and I will take my place in the family, if it be to get in the wood, or attend the stock." This is our "absolute monarchy" which is the truest *equal rights* government upon earth.

The Senate condemned the *Tribune* correspondents to live upon bread and water, and that happened to be the very thing they liked best. I too have eaten no flesh meat for thirty years, or butter even; I use coarse bran-bread, and like to work at anything useful; and I hold office for the sake of others, not for myself, and in that I am far from being alone. How can you punish such a man, except by mis-statements of facts and opinions?—such as that "Persons who leave receive nothing," which is simply a falsehood.

A Shaker Society is a Community of Families, and not a community of property. A *Family* has a community of goods, each member having equal rights and privileges, as in any world's family of parents and children. All eat at one table, and all dress alike, in like conditions and circumstances.

"The Shakers live in the wrong age. Like the Catholic Church, ignorance among them is considered an indispensable quality to make Shakers." Are you sure of that as a fact? I thought it was exactly the reverse, and that a Shaker Society was a perpetual school. I have supposed that an ignorant, *animal*, man or woman, would either marry or do worse! How does it happen, that, while the Catholic monasteries were the seats of learning, and the only depositaries of knowledge, in the dark ages, if ignorance be essential to make a monk, or nun, or Shaker?

That we do examine books, and exclude from circulation the yellow-colored literature of Christendom, is a fact; and if it is also a *shame*, I for

that *sensational* papers may well lead to elopements, for that is what they are made up of. "Flee youthful lusts that war against the soul," and are adverse to Shakerism.

"Some books and papers are taken." Indeed! I thought we had, for many years past, taken more publications than we have tried to read. The Daily *Tribune*, Albany *Express*, The Columbia *Republican*, Scientific *American*, and Agricultural and Spiritualistic papers, beyond my counting accurately.

"Out of 1400 million of earth's inhabitants, a couple of thousand are deluded, ignorant, or fanatical enough to be *Shakers*." That has the *old* ring to it, and the writer will only need to *re*-read it to be thoroughly ashamed of himself.

I would advise said writer to read his Protestant Bible a little, and to study some of the sayings of Jesus and his Apostles, all of whom lived Shaker lives, as any Catholic Priest will inform him; and contemplate the fact, that seventy thousand celibates were to be found in the deserts of Egypt at one time, trying to be Shakers in that infant age of the Christian Church.

Elder Evans never said "The Shakers are right, and are going to heaven, and all others are wrong and are going to hell;" and no man should thus put words into another's mouth, and send them out to the public, especially when he is sitting in orthodox judgment upon a people whom he admits in the beginning are "as much a puzzle to the world to-day, and who attract as much attention as they ever did." "If our gospel be hid, it is hid to them that are lost" in generative lust, which is the God of this world, who has blinded their minds and darkened their understandings "I thank thee, O Father, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

And now, in conclusion, let me say to the many friends of the Shakers in Pittsfield, that we highly appreciate their liberal and truly American spirit, which has culminated in the most just legislation towards us as a people of any State in the whole Union. And, while this is honorable in the descendants of the Puritans, I have my doubts whether a little more of the old fire and whip would not have stimulated more of the people to live the Angel life to which the Shakers are called, however few there may be at present who thus chose the better part, which shall not be taken from them.

FREDERICK W. EVANS.

SHAKERISM AND SPIRITUALISM.

Interesting Address by Elder A. Lomas.

The following interesting address was delivered by Elder A. Lomas at the union meeting of the Spiritualists and Shakers, held at Apollo Hall, Saturday afternoon:

SPIRITUAL FRIENDS: Once more we come together from the refinery of our loved homes, by invitation from minds advanced and advancing in the divine philosophies of our day. To the honor of the liberal spiritualists be it said, they, more than any others, have despised the shame and dared the scorn of the popular masses of church and society, by frequently inviting to a conference upon their realities, the most unpopular people of the day, the Shakers! As at Cleveland, Boston and elsewhere, we here meet with spirituality enlightened organizations of mind—minds open to the reception of truth—minds kindred to our own, at least, in some of the most important issues of the day. Individuals we know to have popular plans of salvation—leaders to man-made creeds and to unholy lives; inducing to any other heaven or hell, than we make for ourselves, and believers in those principles that are pure, peaceable and spiritual, having an immediate relation to eternal life! We are aware that spiritualism has a dreadful effect upon the institutions of souls, as yet, spiritually unenlightened; by such its teachings are ridiculed and its varied phenomena scorned. But spiritualism has its mission, and therefore, the most varied spiritual manifestations, writing upon the pictorial walls of their dwellings, but idolized the [illegible] as a plumed charioteer that Hebrew [illegible] was weighed in the balance of the nineteenth century, and found wanting in that which will alone satisfy the demands of the soul—a practical religion and eternal life. We are aware that spiritualism has its degrees of light; that its manifestations meet individuals according to their true desires, and that its true developments, even in their lowest degree, are preferable to error; and to-day, they are proving a sure death to some of the idolized theories of churchal theologies.

But a little more than a score of years ago, and blind leaders of the blind were leading fifteen millions more followers than they are to day! since that day, these millions have been visited by the angels of spiritualism—their eyes have been touched and they made to exclaim: "Lord, we see!" and what do they see? they saw that they were blind followers of as blind leaders—leaders that were earnestly, honestly and conscientiously laboring to metamorphose the most monstrous of theories into the most sacred of truths; to twist the truth of Scripture into such perplexing, labyrinthian uncertainties, that never man yet walked according to the instructions and found himself in Heaven. Their senses quickened, these spiritualists found that many of their long-loved theologies smelled strongly of error; they experienced a feeling that declared "we are all down in the ditch together; Lord help us or we perish!" and rising from the chaos of broken down theologies that [illegible] from their garments the debris of superstition, they shook from their eyes the hoodwinks of ages; they shook from their minds the bands of error and unreason; and, with a mighty effort, they shook themselves out of the greatest bondage of their day, or of any age, and into the most glorious light and reason that ever shown on [illegible] men—Spiritualism—a light which, if its subjects will progress from "faith unto faith" as to them is made known, will make of them all angels of light, angels of spiritual truth. Yet [illegible] long have been aware that the Shakers were thorough [illegible] but we have been long aware that true Spiritualists are the great Shakers of their day, and when they have sufficiently shaken the dry bones of popular Christianity, they will be called up to another degree of spiritual development, organization, and may they be as true to the spirit's call in this. As Spiritualists we have proved the fallacy of the bodily resurrection; we have proved the truth of spirit communication with mortals; we have been comforted by knowing that our friends are not dead, but live in the "summer land;" we are satisfied that death makes no change in our conditions, and that there really no connection between this theology or that, and the souls' true heaven in the spirit world. We have proved that the sprinkling of Episcopalians, the immersions of the Baptists, the [illegible] conversions of the Methodist or the elections of the Presbyterians are all moonshine as realities; and that groaning sinners here continue to groan hereafter: that pure *life*, in the fullest meaning of the word, constitutes happiness; that heaven is condition, and if our conditions speak of nought but the practice of virtue, we are *happy* here and just as happy hereafter.

But, spiritual friends, can we remain at ease acting in the capacity of children only? Have we not grown, or should we not grow, to mature spirituality where we leave the childish and become men and women, not satisfied with enjoying evidences of spirit presence in raps, through planchettes, through the movements of the varied physical phenomena, the plays and the playthings of the spirit world? Can we rest satisfied at the mere knowledge of an existence beyond this life? Can we feel comfortable at being the instruments in the hands of Almighty God, to knock from under the popular theologies of the day, their rotten foundations, without wisely building up a haven into which the unlucky multitudes can retreat, when they see their buildings falling, when they see their ships all sinking? Is it in our power to tear down the buildings that shelter them so comfortably now, until we can present to them an ark of safety to which they can thankfully flee? Heaven prevent us! Spiritualism is truly the John the Baptist of this age; to baptize souls out of their erroneous lives, and into the life of the spirit; and Spiritualists to-day are undergoing the ordeal of this baptism. They see no more hope in the old quicksands of religious beliefs, their reasons have been enlightened. This is the necessary, first work, for the ushering in of a glorious day that will teach them of a life on the earth, yet not of the earth, a life now practiced here, and in the heavens of the spirit-land by advanced Spiritualists there. And here lies the next grand step for the great body of spiritualists to take.

The very name of Spiritualist should indicate a rising out of the elements of this earthly life to the dwelling in the eternal heavens. And will Spiritualists obey the call of the spirit to organize when they hear the call? They have sacrificed much to maintain their confidence in the known but unseen; will they suffer themselves to be led still further through sacrifices that will better their lives and give them possession of eternal life before they die? We will see.

If there is one thought happier than another in our minds, it is to think of our association with the now invisible hosts of the heavenly land. As we look into the heavens we find them organized into a large family of angels, pure, clean, "having come out of deep tribulation," they are wearing the apparel of the purified; they are children of the Resurrection truly, for they are those true Spiritualists who have not only forsaken the wild phantasies of the churches, but they have cleansed themselves of sin; they are living the life in the spirit that is ever at variance with the life in the flesh; they are virgins, the [illegible] life that redeemed Spiritualists can live; and their community in the heavens is the simular of what our heaven on earth must be, if we enjoy one [illegible] at all. Spiritualists love to think of [illegible], and it is full time they set themselves to the task of knowing what shall be the foundation upon which they can build. That noble Spiritualist, Jesus, taught his spiritual followers equality in all they possessed; will Spiritualists ever submit to this instruction of the spirit? Will they give up the carnal life that makes of them fathers and mothers? Will they obey the dictates of the spirit to forsake their worldly honor, their worldly possessions, and live and share alike as the children of the family of love, Father and Mother? We will see. We, the Shakers, have been in their plight exactly. Spiritualism broke up our dogmatic theologies [illegible] made us infidels indeed. It next led us into communities where we gave up our husbands and our wives if we had them, as the desires for them if such existed; we ceased, thereby to be children of the earth—the followers of Adam, and took up at the call of the spirit upon the platform of the angel life—and *our* lives are eternal. The Spiritualists who has his family relations clinging to him, his business entanglements and his earthly passions, inclinations and habits, does not, cannot, know of eternal life! He is aware of a life beyond, but not of that unchangeable condition that souls enjoy who has done as our great spiritual leader has done, disrobed himself of every element that must be forsaken in order to be a true spiritualist, and to enjoy eternal life! Are we to exist eternally as husbands or wives? Can we take them with us and engage in the carnal gratification of a fleshly mind? Shall we hold our private possessions there? Shall we war or support those who fight? Is the Spiritualists kingdom made up of lusts and politics, or is it free from these? We hold that the true Spiritualists, listening to the call of Wisdom, will meet the necessary changes from the earthly to the spiritual life here, and thus be the truths of the resurrected and eternal life before they go hence—thus there the change will occur. They never can be satisfied until they reach organization; and there can be no such thing as a spiritual organization where the selfish principles of yours and mine are living, nor where the indulgence of the passions are engaged in, to the exclusion of that life which is virginal and eternal. Many have started in the race with us, being called of the spirit to do so. They ran well for a season and relapsed back into the vortex of sinful pleasures as one washed sinks again into the mire and becomes the most unclean. Spiritual friends, your calling is high, your mission is true, your [illegible] progression of the flesh, out of the world into the realm of eternal life, where as children of a Risen Father and mother you can stand Elevated as Virgins upon Mt. Zion, having the Father's name impressed upon your foreheads and his law in your hearts guiding your every action. Progress from faith unto faith truly and we know we shall eventually meet as children of one household, meeting under our own vine and fig tree, living the life of Christ, redeemed from the world and from every worldly inclination. Then shall we be spiritualists indeed.

CRITICAL.

...kerism and Spiritualism in their Moral Aspects.

We have rev... the following ... article ... the Shaker which we now copy in connection with ... for the benefit of our ... readers.

Will the Shaker ... courage and manliness ... to publish in his ... our reply? ...

... propositions, if ... perhaps, we ... China. ... we had ... of spiritual ... historic ... relating to Spiritualism ... extending over ... centuries, ... our virtuous ... is a visionary and wonderfully endowed ... gifts." ... Studying the ... nations and religions, it ... consider the ... spirits ... present, good and bad, or ... mediums ... with us ... powerful ... exercised these gifts for ... Spirits, ... or otherwise ... faith of our ... and ... many ... before the ... chance, ... informed ... manifestations ... which had ...

... weekly, printed in Chicago, in writing on his "Search after God," flatly denies the existence of any Supreme Being. These are his words:

"... portion of mankind ... of matter ... other planet, ... god. ... predicate such ... like Newton, ... worlds ... made and ... Most assuredly ... ite God is an ... myths. ... Yes," ... that the heathen ... der that the writer, ... is given to ... Newton, ... Ann Lee, and the good of all ages, were Theists—believers in God.

... of man, the Journal of May 8th, 1869, says:

... these sixty chief ... thirty-four positive ... and sixty-four negative, or thirty-four female and thirty-four male, which ... millions of years in the ... in fusing ... various other animals, were brought together in harmonious action or were wedded together, and the result was MAN.

This explanation disposes of not only all Bible accounts, but also Darwin's "Origin of Species." Sixty-eight male and female elements "courting" a few millions of years ago, the strongest ... mammoths" and slimy "reptiles," were finally "invented," and "man" was.

Hereafter let all scientists hold their peace.

Not ... "Whatever is, is right," ... of these ... teachings ... are positively demoralizing, ... a plausible pretext for ... and all kinds of Free-Love practices. ... the ... of February 20th, 1869, of the above-named Journal, the author teaches that:

"Virtue, ... the ... flowers ... and ... all aglow with ... Vice, ... ever ... which ... she ... Pure ... innocence ... her ... Strange, bewildering ... Within ... around we feel the presence ... Virtue ... magnetic, noble ... Vice ... unclean, and ... one condition; Vice another, ... both equally ... in the sight of God when he considers the ... both respectively; yet one not as lovely ... other. ... In ... we ... of the God element in man, not for ... that element,—oh, no! but for the purpose of inducing certain conditions that would place ... relations. Scout the ... if you will; say "fanaticism run wild," if you choose; still the God element in man will constantly work for conditions suitable for its nature, whether in the field of Virtue or Vice."

The term "God element" plainly implies Materialism; hence it would be more proper to term the "HARMONIAL PHILOSOPHY" the "MATERIAL PHILOSOPHY;" for what is the tendency of this Spiritualistic teaching, that "Virtue is the lover of Vice;" that they love each other, and are both equally commendable in the sight of God; and further, that licentiousness is an outcropping of the God-element in man?

Saying nothing of the celibacy of believers, who "stand on Mount Zion" in the resurrection life, it seems strange to us that clean people anywhere can encourage such teaching; and stranger still that the "BANNER OF LIGHT" could endorse and extravagantly praise this RELIGIO-PHILOSOPHICAL JOURNAL, and personally laud the editor.

The following occurs in the JOURNAL of March 6th, 1869:

"... licentiousness, the essence of the "God-element" ... beautifully, though only seen by angels' eyes, and the day is not very far distant when its rough exterior shall be washed away, and its heavenly brilliance will be visible, even to our eyes. Man does not stand in the relation of a subject to God, but as a part and parcel of him; owing no allegiance but to the God element in his nature, and worshiping no God, except by obeying the promptings within."

In the paragraph quoted above this, the editor tells us that, "we find an outcropping of the God element in the licentious," and in the last paragraph, he assures us that "man owes no allegiance but to the God element of his nature." We have only to say, that we hope the class of Spiritualists practice better than these journals preach.

As a body of Believers, seeking to live as Jesus lived, by dying to the earthly that we may live the heavenly life, we make but little pretension to mere literary or scientific accuracy; but be it far from us to ever publish, as original, such matter as is contained in the above quoted paragraphs.

With this kind of Spiritualism, our Believers can not have the least fellowship. It is from beneath, "earthly and sensual;" the life lived is the test.

Some Spiritualists, however, are among the excellent of the earth; they are not far from the kingdom of heaven—not far from becoming "Shakers," though calling themselves Spiritualists. We speak of the ... Spiritualists, and ask, in all sincerity and humility, if their lives are as pure and godly as those of Believers? Are they as pure and orderly as those of Swedenborgians and Unitarians. Does not irreligion

and a scoffing spirit prevail extensively among the devotees of Spiritualism? "A good tree cannot bring forth evil fruit."

In our view, then, Spiritualism is one of the elements of Babylon—Christendom; and belongs to the image of the beast—Protestantism. It is the Angel of Light, re-establishing the communication between this earth and the general spirit-world, which, for reasons set forth in previous articles, the early Protestants, as a matter of protection, had broken off.

The Shaker Order, assuming to be, &c., charged with the mission of Jesus and Ann on the formation of spiritual order of Jesus and Ann on the formation of spiritual celibacy, has power with God to control all spiritual manifestations, and to incorporate Spiritualism as one of its elements, assigning it its proper place—the church of God in its day of manifestation; and to its right use—the saving of human beings from causes of unhappiness, and leading them to a joyful recognition of and baptism into all scientific, moral, and spiritual truth.

REMARKS.—In the *Shaker*, of July, the organ of the Mt. Lebanon Bishopric, we find the above long drawn article, in which the writer has examined himself, we fear, in the pathematic thrusts at Spiritualism, and more particularly at the RELIGIO-PHILOSOPHICAL JOURNAL. Not to fall behind the other bishopries of the day, this Shaker mouth-piece tells us just what the Catholic church contends for, viz.: Spiritualism belongs exclusively to *them!* Mother Ann Lee being their "visible founder," herself "a visionist, and wonderfully endowed with spiritual gifts," in connection with the "succeeding entrancement and control of the brethren and sisters in several instances," who distinctly prophesied that these manifestations "would go out to the world, etc., etc.," and this "being continually verified," is proof to the Shaker that he is *right, eternally right*, and any other form of Spiritualism must be totally and eternally *wrong!* We are hereby informed in substance, that only one class of Spiritualists "are among the excellent of the earth," and these, so dear their "kingdom of heaven," are so far from becoming *Shakers*, though calling themselves "Spiritualists!" One step more and join the fold, where the Bishopric may own them body and soul, dictating to them the same as Rome does, the laws of its organic authority, and, as Rome does, absorbing all temporal wealth and power, Spiritualism would prove most acceptable to these functionaries of Mt. Lebanon.

It is a notable fact, to which we call the attention of our readers, that *none*, all narrow, arbitrary systems of religions, are seeking to swallow up Spiritualism as in their own mighty. Nor do we find the little petty Bishopries of the day one whit behind Rome in their inconsistent treatment of all that concerns this world-wide movement. In *their* hands, if it be "Second coming of Christ;" in any *other* hands it is a "*legion of devils*."

With the Shaker, the celibacy of the saints, and narrow, grasping spirit of the Bishopric, would insure perfect purity, and wash this worldly "devil" of all stain; but to go out into the world in any state with than that of Shaker, is not to be tolerated by Mt. Lebanon any more than his Holiness the Pope of Rome. We believe that in making a show of great veneration in speaking of what Christ but history does not tell us where the Nazarene Christ the Shakers set out himself up within the pale of any human authority. *His* Spiritualism carried him out into the world, brought him into close companionship with Mary Magdalen (how close we are not informed), caused him to be charged as the "friend of publicans and sinners, and winebibbers and thieves," and at last, *Virtue* was hung by the side of *Vice*, and promised this same, "To-day shalt thou be with me in Paradise." It is thus "Virtue does not scorn Vice—no, she would not—she dare not." "Virtue is one condition,—Vice another." "Virtue, pure, angelic, noble—Vice diseased, unclean, and repulsive,—they meet and caress—they love each other" on the cross, where creed-bound men nail them side by side. To the bigoted saints of that day, both were alike guilty, but Barabbas was less a sinner than Jesus! There are such saints, Pharisees and judges, to be found in all churches to-day; and we doubt if the *Mt. Lebanon Bishopric* is specially an exception. Now, Modern Spiritualism emerges from the Spiritualism of this Mother Ann Lee disciple, the author of the above-mentioned article, in many most important points. It takes the vicious man as he is, diseased and unfortunate, it sees within the wounds, the hard crust of earthly conditions, the wrecks of the beclouded, obscured divinity within—it takes that divine within the arms of its sympathies, and devotes every energy to [illegible] the mother taking

[illegible] Catholic, or [illegible] world." We can not call that *pure* [illegible] which ignores the sacred relation of marriage, and perpetuates the follies and absurdities of [illegible] celibacy—nor do we find Shakerism consistent with [illegible] Divine methods of virtuous life as cognized by the purest and most humane of teachers. [illegible] greater sins, other vices, than those of the carnal nature, such as lying, evil speaking [illegible] *Thou shalt not bear false witness*: "Out of the mouth proceed, etc.;" "It is the [illegible] of the mouth, etc., which defiles a man." To take from his brother is a murderous [illegible]

We perfectly agree with the *Shaker*, in the third paragraph of his article, where he says: "Studying the [illegible] nations and religions, it becomes [illegible] to us that communicating spirits were [illegible] in the prevent, good and bad, orderly and disorderly, and even demoniac. This fact has been a matter of [illegible] consideration. As a body of people, we have never [illegible] these gifts for idle curiosity or worldly gain." Thousands of Spiritualists can say [illegible]—and the rule is a good one,—but we must remember that this same incentive, "curiosity," of "worldly gain," has, doubtless made thousands of converts to the truth of spirit communion. Nor can we use the word "demoniac" in the same self-righteous sense that "the elect," &c. Every consistent Spiritualist will remember its use and abuse in defense of the [illegible] and inhuman dogmas that sectarianism has everywhere sustained, and its application to every new movement.

The [illegible] of Modern Spiritualism, as a crowd representing the various views and opinions of the age, have their individual ideas of right and [illegible] as Rome has one creed, and Mt. [illegible] and Oneida Communists may each [illegible] of the great fact that *spirits do* [illegible], the how, by what means, the when and where, the shall [illegible] time reduce the great truth to a scientific certainty, as perfect as the workings of the magnetic telegraph, belongs to the future, and years of [illegible] investigation. But now, every sect, and even Mother Ann's holy order must make *devils* of all spirits that are not Shakers? Father Hecker must make *devils* of all spirits that are not Catholic? And to carry out the exposition, all believers must bring the spirits to Holy Mecca, or, of course, the spirits and mediums are *devils all!* How artful! How convenient!

The [illegible] with the contents of the criminal record. The newspapers flourish and [illegible] with sensational articles of which High and Low Church members, ministers, and newspapers gloat on the drama of sensual life. The world is busy gathering [illegible] and even the Shaker sect is keeping [illegible] child! For all [illegible] this advent [illegible] church! It went about doing good. It is found on the streets. It goes to the poor, the degraded, the outcast. But we defy Mr. Shaker to find it on the criminal record—find it a culprit before the law—or prove that in one tenth the proportion it stands before the law guilty, as do other sects ignoring the angel [illegible] If he does not believe us, we invite him to the statistics.

One man, George Wattendorf, a Spiritualist, was hung for murder, protesting his innocence to the last moment. The opposition seized all the capital it could of it. Silver [illegible] a hardened character on his dying [illegible]

glaring cruelty has at your door. Your immaculate virtue has the cold chill of hypocrisy and dollars and cents. Your celibacy has no music in its monkishness. The hearts of thousands hang upon the joys of home, the prattle of infantile voices, the glow of marriage firesides, and many a poor victim whom you write in great letters, "VICE," is quite as virtuous in the eyes of angels, having fallen through her love, as the self-righteous Pharisees who spurn her—and, indeed far more.

We think it of more consequence to the world to-day, to raise the unfortunate, and work for humanity, than all the theories of *God* that ever existed. We really care less for the charge of Atheism from the Orthodoxy or Shaker stand-point, than they may imagine. For we care just simply *nothing* for any old fogy notions of a Personal God. We care more to be true to the light within, which says, "If we love not our brother, whom we have seen, how can we love God whom we have not seen?"

Spiritualists can not hide themselves behind a cold, glittering mockery of form, for they have sounded its rottenness; but this does not prevent their children, or prove them deficient in true goodness. And allowing that such a [illegible] must naturally, like a [illegible] of society, [illegible] that Spiritualism must suffer in common with [illegible] true humanity of every society. Indeed, we must naturally suspect that kind of purity which must be kept walled up by a Bishopric; and none of these are so immaculate but every apostate from their paths points back to some [illegible] good thing in this Nazareth. Certainly we can not object [illegible] do, but we do object to [illegible] and every other [illegible] right to control or [illegible] all spiritual manifestations, or consider [illegible] the silliest of all Atheisms.

In reply to questions from Judge Edmonds or any individual desiring to be a Spiritualist, we wish all to understand that our philosophy or convictions do not require us to endorse these individual opinions. Ours is a free platform, as will be seen by our [illegible] The object is to stimulate inquiry, [illegible] and hear, but to [illegible] them ourselves. We believe in free [illegible] and are tolerant to all honest [illegible] and [illegible] declare [illegible] done, [illegible] for him, and are [illegible] who [illegible] And while the [illegible] ing [illegible] spirit [illegible] universal [illegible] increasing [illegible] a living [illegible] Spiritualism [illegible] ganic [illegible] die [illegible] seeking to confine it within [illegible] have [illegible] or quite as [illegible] of Catholicism, Swedenborgianism, Judge Edmonds or any other [illegible] alter; but it is truth, freedom, humanity and *justice to the spirit and* [illegible] *body*. Thus our [illegible] all that we know of these [illegible] were taught by the Nazarene [illegible] our God, like hers, [illegible] but in the [illegible] and conscience. But here is [illegible] The *Shaker* says: "It seems strange to us that [illegible] people anywhere [illegible] such nothing; and strange that the *Banner of Light* should endorse and recommend [illegible] PHONOGRAPH, and particularly [illegible] spirits." This proves that the *Banner* has at least a [illegible] of good sense—but why the *Shaker* goes begging the question of our contemporary, we can not understand. Are we to understand that the Shaker thinks the much abused *Banner* is getting near the "kingdom of heaven," the isle of Mt. Lebanon?

Spiritualists, or the really sensible portion of them, have rationally conceded that there is something more to be learned about this sacred idea, than bigoted dogmatic authorities have given us, and do not naturally take to the hydra-headed God which sectarianism regards so important. They regard all this controversy about God as *necessary*, and every man is left free to express thereon his honest opinion. This freedom of thought, even Shakerism, in common with the whole orthodox school, would strangle, and still it is just as far from settling this question as any other Pharisaical sect.

The *Shaker* says:

"Has Spiritualism discovered a single new truth outside of demonstrations as such? Has it initiated and carried out one new reform movement? Have mediums excelled all others in the purity of their lives? Have rich Spiritualists built homes, etc.? Has their morality excelled that of their neighbors, etc.?"

Yes, Spiritualism has discovered new truths. It has given the marvelous phenomena of writing without contact, producing hands without hands or human voice, and photographing the departed spirit form, independent of all known mechanical or chemical agencies. The range of physical phenomena which it has given, is too extensive for elaboration or description in this short article. Yes, it has initiated and carried out one of the greatest reform movements of the age, and that is to free the human mind from the domination of creeds, and "make every man a law unto himself." It has done what the parent does for the child, when it throws upon its own sense of right, and makes it accountable to the law.

In *all* the real reforms of the day, Spiritualists are doing their share, and those [illegible] who travel from city to city, and section to section, are teaching [illegible], and Shakerism or Catholicism, and teaching these principles of humanity, forbid the necessity that [illegible] the movements of sectarianism. The Woman's Home, of Chicago, was founded by the [illegible] perseverance of a Spiritualist, and many noble men and women, Spiritualists, stand [illegible] side with other philanthropists in the great sanitary charities of the last season. But why does the question [illegible] eye of that Bishopric [illegible] to such [illegible]

Recently the following [illegible] was given us by reliable parties in New [illegible]:

A poor [illegible] girl, having been betrayed by her [illegible] and driven to despair, wrote to a [illegible] and Spiritualist, having by some means [illegible] that he was a man of means, and commenced [illegible] him, begging advice of him what [illegible] man sent the poor girl money, and [illegible] she was advised to go to the [illegible] many supposed to be [illegible] their treatment of the unfortunate [illegible] main with them till her confinement was [illegible] and herself able to meet the [illegible] of manual labor, when she [illegible] support herself and child. But [illegible] tion, it was found that [illegible] and uncharitable as any body else. For [illegible] hands were raised in horror; they could not receive any *such* cases;" and to all intents and purposes, as far as they were concerned, the poor betrayed might die upon the street in the pangs of childbirth!

This is an illustration of their idea of "virtue," "vice," the love of God, "homes for orphans," "bethels for the destitute," is it?

Plenty of cant about "free love," "disorderly Spiritualism," etc., "*Physician heal thyself!*" We doubt if your professed sanctity is anything more than a borrowed vesture, as long as such

SHAKER EVANS IN ENGLAND.

An Original Letter from the Famous Apostle.

In the last number of *Every Saturday* is a spirited full-page illustration entitled "Shaker Evans at Home," representing the Elder "in the meeting-house at Lebanon, explaining to his disciples the mysteries of the 'Resurrectionist Doctrine.'" He is described by Hepworth Dixon as a "man of ideas," and he has created quite a sensation in England, where it is alleged that he is intending to form a Shaker settlement. He is the well-known head of the Shaker Society of Mount Lebanon. A correspondent has put in our possession a letter lately received from Elder Evans, written last month from London, England, which will be perused with curious interest by all readers of the TIMES AND CHRONICLE:

MY DEAR BROTHER ALBERT—You will see by the bills and posters I have sent to you that we have created quite an excitement in London about Shakerism, and now it is spreading throughout the island. I am receiving invitations to come here and there, and to lecture and to visit. I have accepted appointments to lecture in Bedford next Sabbath, and then in two other places—Worcester and Bishopoakland—and as I have to go to Chadwick, Hull and Manchester, you may judge whether or not my time will be filled while I am in England. One thing is quite remarkable, which is, that wherever I have a secret feeling that I should like to go (but do not make the least calculation of doing so) somebody soon writes me to come and lecture. There I am like a leaf in the wind, blown about with the spirit, and I submit as unresistingly.

Oh, St. George's Hall meeting was a most interesting one, from the character of the audience no less than from the great numbers who did, and who could not get into the house. We had sent 300 tickets to editors and Members of Parliament and other distinguished people, and there were many of these there. It was thought the hall if twice or three times as large would have been filled. The behavior of the vast audience was most kind and respectful toward the speaker.

The *Times* has been the most courteous and fair in its reports of all the papers. It advertised the meeting of its own accord, and also the Bedford meeting; and you must know what Paris, before it was destroyed, was to France the *Times* is to England. All the provincial papers take up what it deigns to notice. And Shakerism is in a pretty fair way to spread before the English people. I hope some practical good will grow out of it, both to England and the Shaker Order. Now that peace is declared between the two nations, why should not the gospel of the female Messiah, Ann Lee, return to its nativity, England, and thus be born again into its second cycle of progress? I am full of hope for England; its people are prepared now, I think, for the harvest work, and it would do nothing but good. A man in high social position said to me this morning, "I wish that one-quarter of our population would enter the Resurrection or Spiritual Order of the Shakers; I think it is perfectly beautiful." A grand idea; it seemed to inspire him with a spiritual enthusiasm. The press of excessive population is severely felt, and the rate at which they still come is simply fearful to those who study statistics, and who have to meet the question of food and labor.

Necessity knows no law. "In famine and captivity they will still beget children," under the combined rule of instinct regulated by lust. These, with the increasing moral, rational, and religious elements in humanity, that are protesting continually against wars, and which follow and denounce it even in the very hour of its triumph. The millennial prophecies are but a matter of time; *they will be realized*. And the "nations will learn war no more" one of these days. What then will balance the population principle? For be it borne in mind that the depopulative (principle) agency of poverty, as inducing disease by the improper quality and quantity of food, operating already, even in American cities, has no more of a normal existence than war itself, if, indeed, it be not found that war includes all depopulating agencies, except Shakerism; and that therefore the title of the Prince of Peace is of far more significance than is usually attached to it. Common prosperity in the earth is undoubtedly the peaceful right of humanity. *Love* would never have suggested anything else. But when they became hateful, and hating one another—war—then the foundation of the present unnatural social system was laid, and *might* makes right. War makes all the laws, thus creating *rich* and *poor*, high and low, and even male and female, as they now exist; from which we get premature deaths from consumption to old age; war against human life before and after it is born; beginning with its first pulsation, and never ending until the victim is laid in an "untimely grave." Under this war system, where government is turned into blood, land is wasted by being held in large tracts by the few, while its rightful possessors, the many, are crowded out into cities like London, with three and a half millions, and New York following on; where good lodgings, food, water and air, to say nothing of labor exercise, bathing and cleanliness from all impurities "of the flesh and spirit" are utterly impossible; while the product of the land, instead of being returned to the soil, by which means alone its fertility could be sustained, is passed in one continuous stream, like a river of wealth, emptying itself into the sea by means of canals, railroads and sewers, and the earth hills desolate. The "everlasting gospel" as taught and practiced by the Shakers would create a new earthly system, in which wars, in all their forms of destruction to maim and kill human beings, should cease to the ends of the earth. I have proposed to the English nation to take the initiative in this grand and mighty work of fulfilling prophecy. And as she has been the greatest sinner among the nations, now let her become the greatest saint. Begin by putting the government machinery into the hands of the Quakers, who are Shakers, only that they still "marry and are given in marriage." They procreate, but under an acknowledgment of the animal law of nature—sexual intercourse for offspring only. In other words, I would have all the English people become genuine Quakers. If they can manage primitive wild savages, cannot they manage civilized savages?

The foundation of the earth is generation, but it is out of course shockingly, and everything goes wrong in consequence thereof.

Let the Quaker Order, the last of the two witnesses, rise from their "dead" state, and "stand upon their feet" in original life and power with Fox and his followers. Put their men into the House of Commons and their women into the House of Lords, and war, with all its concomitants, will be vanished from England, and finally from the whole earth, for God would work a mighty deliverance through her agency, for the Anglo-Saxon race are the ruling race—they are the combination of all races. The principles of peace, non-resistance, would be as effective in protecting a nation in the midst of fighting nations as they have been in protecting the Quakers and Shakers of England and America in the midst of a fighting population.

Thus war, poverty, the social evil, crime of every grade, and the system of sword-government would disappear. Population would steadily and rapidly increase, but be held in check and regulated by Divine wisdom emanating from the Church or representative Order—standing in the same relation to the earthly order that the sun does to the moon.

F. W. EVANS.

The following are the quantities of horse food given out in the stables of the Lancashire and Yorkshire Railway Company: 77 lb of hay and 114 lb of grain per horse per week, or 11 lb of hay and 16 lb of grain per horse per day. The following are the quantities given out in the stables of Messrs. Thompson & Kay, carriers, Manchester: 75 lb of hay and straw and 133 lb of grain per horse weekly, or 10 lb of hay and straw and 16 lb of grain per horse daily. The following are the quantities given out in the stables of the Scavenging Department at Manchester: 100 lb of hay and 140 lb of grain per

☞ In order to disseminate a knowledge of the principles of Communism, and to encourage their general adoption, we wish to extend the circulation of our paper to all who may be interested in reading it; and therefore we hope all our readers will present our paper to their friends and neighbors and send us as many subscribers as they can get.

We will occasionally send a few extra copies free, when applied for, to any who will distribute them to our advantage; and any who will act as agents in getting subscribers, may retain one-fourth the subscription price to pay them for their trouble.

We also request our readers to send us the names and address of all whom they think would like our paper, and we will send them specimen copies free.

THE FRIENDSHIP COMMUNITY.

The following Agreement is offered as a plan by which any number of men and women may economize their means, increase their production, provide a better and more comfortable home and living for themselves, have greater facilities for education, recreation and social enjoyment, and secure their mutual happiness, assistance and support. A few honest and enterprising men and women, who fully approve of this Agreement, are wanted to become members. For further information, address or call upon—ALCANDER LONGLEY, 23 S. 8th st., *St. Louis, Mo.*

ARTICLES OF AGREEMENT.

Preamble.

WHEREAS, We believe our greatest welfare and happiness will be secured by a permanent union of interests in the exercise and enjoyment of all our faculties,

THEREFORE, We, whose names are annexed, hereby unite and organize ourselves under the name of the FRIENDSHIP COMMUNITY, and severally agree and pledge ourselves to freely devote our labor and means, to the full extent of our ability, for the purpose of carrying out the following objects and regulations, to all of which we fully agree:—

Objects.

1. The object of this Community shall be:—Each for all, all for each—from each according to his ability, to each according to his wants—equality, friendship and fraternity. That the members shall unite in their labor and in carrying on all their business affairs, hold their property in common for the use of all, and dwell together in a common home. And to secure an integral education of all the members and unite their interests so that they shall co-operate for their mutual happiness, assistance and support.

Organization.

2. Equal rights and privileges, as herein specified, shall be allowed to all the members, both men and women, and all shall be alike responsible for the strict observance of this agreement. And all business transactions or other matters concerning the welfare of the Community, which are not herein otherwise provided for, shall be decided by the vote of three-fourths of all its members and at its regular business meetings or at any special meetings which shall be called for such purpose upon the application of any three of the members.

Officers.

3. The officers of this Community shall consist of a President, Secretary and Treasurer, who shall serve only during its pleasure. They shall promptly perform their several duties and report their transactions to the regular business meetings of the Community, which shall be held weekly and to which none but members shall be admitted unless by permission.

President.

4. The President shall preside at all the business meetings of the Community, and conduct them in order. He shall present all business matters concerning the Community to its meetings, and see that the provisions of this agreement are strictly observed by all the members. He shall give his personal oversight to all the business operations of the Community and strictly carry out all special instructions, decisions or regulations which it shall make in reference thereto. He shall appoint managers of the various branches of business which the Community shall carry on, who shall be subject to his directions in reference to the work assigned them; and he shall assign the various members to such duties as they can severally perform to the best advantage, and see that their work is promptly and properly done.

Secretary.

5. The Secretary shall record the proceedings of the meetings of the Community, and keep a history of its business operations. He shall attend to all the correspondence of the Community in reference to its business affairs or matters of general interest, and he shall also hold and preserve all the valuable documents of its business transactions.

Treasurer.

6. The Treasurer shall keep the funds of the Community, and an accurate account of all its business transactions. He shall not pay out any money except such amounts as are appropriated by the Community at its regular or special meetings. He shall be responsible for all amounts received and expended by him, and shall make a report of all such accounts to its weekly meetings. And all the books of the Secretary and Treasurer, and all the valuable documents of the business transactions of the Community, shall be the property thereof and subject to the inspection of any of its members.

Property and Income.

7. All the property of the members, which they have or may obtain, shall be given and belong to the Community, without reservation, for its objects as herein specified and in consideration of their membership. And any amounts which the members shall receive from any source and at any time, in consideration of their services or business transactions shall be paid into the common funds of the Community.

Labor and Support.

8. All the members shall co-operate in providing for all their wants, by carrying on whatever business the Community shall engage in at any time. They shall give their labor and attention, according to their ability, for its benefit, in accordance with the direction of its officers. In case it shall be deemed necessary or expedient, for the time being, they may make temporary engagements with others; but all such services shall be given in the interest of the Community and for its benefit. And in case any member shall withdraw, he shall have no claim against this Community on account of any services given thereto, but his current expenses and the advantages of the Community to him shall be considered as an equivalent therefor; yet, as a matter of expediency in making the transition from isolation to Communism, a certificate of the amount of his investment shall be given him, payable without interest and only from the annual net profits thereafter accruing from the business of the Community or from investments thereafter made by other members.

Business Transactions.

9. All sales and purchases shall be made for immediate payment, and no debt shall be incurred or credit given by its officers or any of its members.

Unitary Home.

10. The members shall all dwell together in a combined household, in order to obtain the greatest comfort, convenience and economy in their home and domestic affairs. Separate rooms shall be allotted to the members or families for their own use, and public rooms shall be provided for the use of all the members together, including a dining-room, a library and reading-room, and a room suitable for their general meetings and entertainments.

Mutual Assistance.

11. All the members shall be provided with food, clothing and lodging; the means and opportunity of spiritual, moral, mental and physical education and improvement; care and attention in sickness and misfortune and in infancy and old age, and all other wants in proportion as the Community can afford: and these benefits shall be mutually guaranteed by the services of all the members and the entire resources of the Community.

Children.

12. All the children of the members, and those who may be received by the Community, shall be considered as members thereof; they shall observe this agreement and shall have equal rights as herein specified, except that they shall not be allowed to vote until they are eighteen years of age, but they shall then sign their names hereto and vote; and they shall be educated and taken care of by appropriate schooling and nursery arrangements at the common expense, but the members may have the care and control of their own children.

Membership.

13. Any person may become a member of this Community on condition that he shall only be received by consent of all the members. And any member who shall violate or will not observe this agreement shall forfeit the right to vote in any of the affairs of the Community during such behavior; but it shall never expel any member except on account of a personal withdrawal from the service of the Community.

Free Criticism.

14. A social meeting of the Community shall be held weekly for free criticism and the mutual instruction and improvement of the members, in which every member shall be free to make any remarks which shall be for the general interest and welfare of the members. The disposition, habits and conduct of any member, and also the business operations of the Community or any of its officers or members, may be commended or reproved, and any suggestions may be given for correcting any faults that may have been observed or for devising any better plans in reference to the affairs of the Community.

Conduct of Members.

15. It shall be the duty of all the members, both in the meetings of the Community and at all other times, to use only the most respectful and proper language; to refrain from making any abusive remarks about or toward each other; to be truthful, friendly and charitable in all their intercourse; and to do to each other as they would be done by. And in case of any strife or discord between any of the members, it shall be the duty of the President and also of every other member to immediately interfere and preserve the peace, and, if necessary, to refer the matter to a meeting of the Community for settlement.

Freedom of Opinion.

16. Each member shall be free to hold whatever religious, political, social, or other opinions his conscience shall dictate, and the Community shall not make any restrictions or regulations interfering with the freedom of any member except where his actions conflict with the rights of others or interfere with the welfare of the Community.

Marriage and the Family.

17. The Community shall not interfere with the legal rights of the members in their marriage or family affairs, but they shall be free and independent in the mutual enjoyment of their affections.

Permanency.

18. This Community shall be perpetual; and its funds or property shall never be divided, nor appropriated to the exclusive use of any member except as herein specified, but shall forever be used or held in trust for the objects specified in the first article of this agreement.

Amendments.

19. Any amendment or addition to this agreement may be made by the vote of all the members of the Community, provided that every such amendment or addition shall be submitted in writing to a regular business meeting, and that it shall not be adopted or rejected until four weeks thereafter.

We, whose names are annexed, approve of the foregoing Agreement and pledge ourselves to unite and co-operate accordingly as soon as possible, our membership being subject to a personal and mutually satisfactory acquaintance when we meet.

A. LONGLEY, WM. FRENSTON, JOS. SMITH.

Letter from Eld.r F. M. Evans to Elder G. B. Avery
Written at London, England. July 19th 1871
"Dearly Beloved Ministry.

I rise this morning to write you, I wont say a few lines, for that I cannot determine. I wrote you a long letter which upon rereading, I did not think proper to send; the ink was poor the matter not arranged right; I try again. I found things in England exactly I may say, according to to my American vision of it, so far. The followers of Robert Owen received me very cordially, and on the 17th inst came together headed by Dr Travis a wealthy man with whom Owen used to stay, when in London at their head; he is almost a fac simile of Owen as mild as a Quaker, a Spiritualist now, as are all of them; which brings these two classes together; and he is enthusiastic as a community man. They made me welcome to England; and we had ~~we had~~ a conference in which all had liberty to ask questions. It went off satisfactorily. all are anxious to have our order introduced, into England without an exception, that we have met as yet. We spend the best part of the same day with Auton Herbert M. P. to answer his questions; and open the testimony. He then took us to Parliament, thro both Houses.

These buildings are marvels to behold, But what I heard from Members & distinguished persons, of the state of England, and

their fear for what is coming upon the nation unless there be some change soon to avert it was a far greater marvel. They say things cannot go much longer, as now without a revolution; and it would be a repetition of the Paris Communes; destruction of life and property. There is a sort of vague hope here, that there is something in or about Shakerism, that would open a way out of their social labyrynth, that makes the Communists the co-operatives & the Spiritualists desire the introduction of Shakerism. Owen & his people here always referring to it; the co-operatives look to it as their strong hold; the Spiritualists expect to be saved by it. And Dixon's appears to have been read by all readers; & Dixon with whom I spent two hours says that his works are translated into all the languages, almost, and are much read in Russia. It is a sort of Novel. (New America) and people are quite pleased to see, at least one of the characters. We have a continual levée; sometimes all the time; and we could do as Paul did in Rome, for two years, if we chose. The kind courteous manners of the English people towards each other and towards strangers including servants; and trading people, is to me one unexpected feature in English Society.

Having J. M. Peebles with me, doubles my influence for good; we introduce each other. I have not used my papers; have not had any occasion; parties offer to introduce me to any body in England, whom I may wish to see, The Aristocratic circles would unroll up, & I have to decline invitations all the time because I must attend to the practical part of the mission. Yesterday I had more time at home. Spent 2 hours with Rev. John Manning; who believ

in celibacy; two hours with Bush (a friend of Mrs. Grey) to whom we have sent books & papers; he too believes in a pure life; is a deeply religious man, but Orthodox. I tell him, as I did Grey, that he may believe in what he pleases, and as long as he can of his Orthodox Trinity, atonement & physical Resurrection, if he will cease to do what he is convicted of (that is the works of the flesh. He does not talk for argument sake, or for controversy, but in a soul struggle after good & truth. It uses up vitality to labor with such a soul. We have a number of cases of that kind on hand. & none talk of going home with us — We shall

I am having The Tests reprinted; had to read & prepare it. There is a demand for our books at the time; and it must be supplied. I shall have the Compendium struck off as soon as the plates arrive; for which I have sent. And the body of the Autobiography connected with the book. Publishers of books think that would sell better than any thing else. And here is one thing that is a burden to me some — The Ministry gave liberty to republish the Tests, but yet I thought you would rather have the part, about good & evil left out; and I supposed it could have been done without much trouble (not having read the book for many years) when we came to read it over we found that the idea of 2 opposites was so interwoven with the rest of the book, that both Pike & Burns said it would have to be all rewritten to make good sense of it — This I have not the time to do, so it ~~must~~ was only a question whether to publish it as it is, or to do as we have done for years — Be without the most popular book we have ever published; and one just adapted to the Spiritualists. So we concluded to publish it, and let it do what good it can, knowing that in any

it could do no harm.

I intend therefore to put in a note assuming that as my own, or at least to state that Brothers can differ upon some peculiar point & still be Christians & love one another, so long as they agree to hold the flesh "confessing & forsaking all sin". and are trying to help souls into the Resurrection," I hope the good Ministry will bear with me, inasmuch as I must use my own tools to work with until I can see a way to make better ones. Some Believers think I am speculative, in some of my ideas. In truth I never cared so little about theological points as I do now; in view of the terrible suffering state that I am finding souls in. I think to spend our strength & time weakening one another by contending about things; that to speak plain (about) is like Nero fiddling when Rome was burning. I realy do not care under what form of theology any of our good brethren (or Sisters) in Zion might work to draw souls out of the quagmire of sin & death, into a pure & holy life; that I believe if persevered in, will eventuate, in all who practice it, "seeing eye to eye". And the less combative they are, the sooner will that consummation "so devoutly to be wished", be attained.

If the good Ministry could be present at some of the conferences which we are now holding, with the most learned, & cultivated minds of the age we live in; I think, they would see that I am driven to my ultimates; and the people will not let me stop short— When you preach celibacy (celebacy), it does not satisfy their mind to prove that it is the more excellent way; and that it is scriptural &c — The enquirer at once resolves it into a rational philosophical question as follows: will my good friend if Jesus & the Apostles & all the saints & scriptures

do teach & did practice it — "What will become of the world if that doctrine be generally accepted." 115
And although an Orthodox person has no right to do thus, saying that he believes that the Earth and all that is therein will be burned up; yet you must answer this ultimate, as best you can. It is the same with all their questions and I must meet them & satisfy them before they surrender the argument.

What would the Mansbry think about the Mario Societies, coming over here & starting a society? As Mother Ann took all of her company over to America, what if we should take one little society out of 18 over to England? I never would start another society in America, so long as the spiritual strength of so many families and Societies is used up in "serving tables". I should consider, if we had but five societies today; we should be five times better off than we are.

I have not a doubt but that in England at this time; what with community, the operative, Spiritualistic & Rationalistic tendencies; twelve good solid simple Shakers, buying a place, establishing Order, and going to work quietly; they would soon multiply Societies, that would have more vitality than some of the old Societies & families are now blessed with.

Loyola, founded 80 societies in Spain in 5 years, of the Jesuits Order. It just looks as if England was ripe for some such general move. Emma Hardinge says, "the Messiah is not yet in our midst, we are only listening to the voices that are crying in the wilderness. and those voices have come to us in the form of a spiritual science, but I do know that a baptism of fire is yet awaiting us; when we shall be found worthy to partake of it then we can advance a step beyond this wilderness

of phenomena, to wait for the higher light which shall reveal to us the solemn truths of religion — sure, sure it will come, that Kingdom for which we have been praying so earnestly & so ignorantly these 1801 years, seems to our eyes now to be dawning upon us". This prophesy was uttered while the first representative of the Shaker Order, to England was on the Atlantic ~~was~~ on his way thither.

I look for the great revival of the age that is close upon us, to be soon inaugurated; when, how, or where I know not, but it will surely take place; if my impressions for years have not been a fantasy.

I wish the good Ministry to understand that the consideration with which we are being treated is accorded to us, in our characters of representatives of the Spiritualists and the Shakers of America. Is it not a change that while Mother Ann fled from England an exile from her native country; poor and condemned; she now returns as it were with glad tidings of great joy to those who banished her; thus returning good for evil, with interest. Now, her gospel is the last hope of the nations

We attended a lecture a few nights ago, and Ann Lee was spelled out; but not a single communication direct from her; but I held about two hours converse, at intervals, with with a spirit, the spirit used a simple paper tube; and other than that talked just as we did; and in a perfectly audible voice. It was very interesting. The parties present were of the wealthy and influential classes. This demonstration is going on all over London. Herbert M.P. requested permission to attend that circle and

we are making arrangements to have him present. When the Spirits talk as the God of Israel did to 70 of the Elders of Israel; face to face, with audible voices, I do not see what pheumonia may can have to expell it.

Beloved Ministry, my kindest love and grateful Thanks are due to you for your goodness to me personally. Please accept the same and still hold me in your affections and remembrance and prayers

Your son

F. W. Evans

The foregoing letter was copied by Wm Reynolds October 1st 1871 in 4 hours & 21 minutes

Copy of a letter from Oliver Thomas of Richmond Ind. to Elder O. C. Hampton.

Anderson Indiana Oct. 18th 1871

Dear friend

I could to thank (you) the for thy Kind letter, and say that I find myself growing in love with the doctrines I find in the "Shaker". It seems to me it has appeared just in the right time, The world is just ripe enough for it. The attention of the best men & women of the age will soon be looking with anxious and critical eyes towards the Shakers, and the prayer of my spirit is, that you all be very faithful to the great light you have received, I have thought of you very often of late, and begin to feel that your interests are more thy own, for I am tasting of the peace that flows from a life pure from sensuality, I have been laboring to overcome, and find that I am growing in strength, as well as peace of mind. My eyes are opening to

terrible effect of immorality, to bind man and woman down to a low plane of life. Indeed where so much of life is given in this direction there is comparatively little left for a higher, but I forgot that I am writing to one long accustomed to look at this question from a higher stand-point than myself.

I came out here to work a dentistry for a while with a man of failing health, our home is still in Richmond, But I want to visit your place, and I dont want to be a burden to you. Could I find something to do among you for a while that I could become more fully acquainted with your principles & mode of life? I have but little of this worlds goods & must try to work my way wherever I am. I suppose you have many visitors and probably will have more. But these will know how to answer, and perhaps what comes will be best all things considered. Please answer early as convenient. and may I ask your prayers in behalf of one that is striving to know and obey the truth.

I am truly thy friend

Oliver Thomas

Love to all & my blessing.

Appeal From the Mayor of Milwaukee.

MILWAUKEE, October 15.—Later accounts from Northern Wisconsin confirm all previous reports and rumors. The loss of life in the neighborhood of the burned village of Peshtigo will reach over twelve hundred, as fifteen per cent. of those injured can not recover. The fire tornado was heard at a distance like the roaring of the sea. Balls of fire were soon observed to fall like meteors in different parts of the town, igniting whatever they touched. People rushed with their children in their arms for a place of safety, but the storm of fire was upon them and enveloped them in flame, smoke, burning sand and cinders, and those unable to reach the river were suffocated and roasted alive. This terrible scene happened on Sunday night, the 8th of October, already made famous by the Chicago horror.

A member of the relief committee sent from Milwaukee with supplies, says the only survivors were those who were fortunate enough to reach water, many throwing themselves into a mill-pond, and clinging to floating logs. A number of these were drowned by being thrown from the logs by maddened horses and cattle that rushed into the water.

The fiery cyclone swept over a tract of country eight or ten miles wide. Every building, fence and all the timber was licked up clean by the tongue of fire. The town of Peshtigo numbered two thousand, one-third of whom perished in that fearful night.

Reports from the east shore of Green Bay place the loss of life fully as high as at Peshtigo. The same account states that the immediate wants of the people are supplied, but large amounts of provisions and clothing will be required for the coming winter.

Mayor Ludington, of Milwaukee, publishes the following appeal for aid:

"MILWAUKEE, October 14.

"The calamities that has befallen our State and some of our neighboring States, are truly appalling. Over one thousand five hundred men, women and children have been burned to death in Wisconsin alone. Their houses and farms are, to a large extent, entirely destroyed, the very soil having been burned, and destroyed all their autumn and root crops. They are utterly destitute, and will require full support, at least till another season. Seven counties in our own State are thus, in great part, utterly desolated. Whole regions of country in Western Michigan are in the same condition, and these fires are still raging and destroying.

"Milwaukee is doing all she can do. By her close neighborhood to Chicago she was enabled to send large quantities of supplies into that devastated city during the progress of the fire, feeding her firemen and exhausted citizens. Vast numbers of Chicago sufferers are now filling our houses and public buildings, and we have ministered to their necessities. We have supplied hundreds of tons of provisions, and clothing and stoves, and other needful articles, to Chicago, to Northern Wisconsin, and to Western Michigan. We are doing our best, but the amount of suffering in our own State is beyond our power, alone, to assuage. We will be the dispensers of supplies to sufferers in Wisconsin and Western Michigan. We have made every necessary arrangement to accomplish these purposes with economy and effect. All contributions in money may be sent to Alexander Mitchell, banker. All contributions offered—clothing bedding and other necessary supplies—may be directed to Harrison Ludington, Mayor. HARRISON LUDINGTON."

CHICAGO, October 15.—The latest reports from the recent terrible fires in Northern Wisconsin and Michigan represent the loss of life as being fearful. Some seven or eight hundred dead bodies have already been recovered, and it is believed the number will reach fully one thousand, and the wounded fully two hundred. This comprises fully three quarters of the population.

FIRE IN THE WOODS.

While Chicago was burning on Sunday night and Monday, a conflagration still more terrible in its grandeur, and not less destructive perhaps of human life, though less appalling in its financial ruin, was spreading consternation over the northwestern shore of the same lake whose waters were already glowing with the flames of the prairie metropolis. It has been generally known since August that extensive fires prevailed in the forests of Wisconsin and that part of Michigan which lies on the peninsula directly north. Many villages in the lumbering region had been consumed; but the full extent of the conflagration has been only vaguely hinted at, as the country over which the flames have spread is sparsely settled and not intersected by telegraph lines. It now appears that the fires have been raging in the counties of Oconto, Manitowoc, Brown, Ontagamie, Waupacca and Shawanaw. This strip of territory, lying between Green Bay on the east and Fox and Wolf Rivers on the west, comprises a tract of four thousand square miles, the greater part of which has already been devastated.

There is something more awful in the thought of a burning forest or a prairie in flames than even in a catastrophe such as that which has fallen upon Chicago. The most stupendous efforts of man seem hopeless of arresting a conflagration which rages unceasingly through two or three entire months, and sweeps in its fierce wrath over thousands of square miles of territory. Nothing checks such a visitation but the exhaustion of the combustible material, or the blessed rain, which at last stayed the flames in the woods of Michigan, just as it quenched the glowing cinders of Chicago. The destruction of the great commercial city of Illinois was a disaster of almost incalculable pecuniary magnitude, but it will be repaired in a few years. The burning of the grand primeval forests means far less to the banker and the tradesman; but it is a misfortune which can never be repaired. In the loss, too, there is individual suffering, not less severe, but fortunately less generally diffused, than that which is now attracting to Chicago the charity of two continents. At this hour of beneficence, the poor lumbermen of Michigan and Wisconsin should not be forgotten.

(Written for the Weekly Times.)

PICTURES OF SHAKER LIFE.

II. The Circle.

We are all spiritualists, and our mediums are counted by the score; but we do not transmit every message from "that undiscovered bourne from whence no traveler returns," for we are "the elect" and "the favored few," and leave it to the mediums of this "benighted world" to communicate with the vagabonds and proletarians of the spirit spheres. *We* do not, for our mediums all possess an aristocratic taint, and allow only personages like Napoleon Bonaparte, George Washington, Rousseau, Empress Josephine, and a few holy elders to approach them; and only once in a great while they make an exception, and receive the message of an old Indian chieftain, or some unhappy savage of the Sandwich Islands. O, it is touching then to witness the gratitude of the abandoned wretches, when permitted to approach our sanctuary! how great their politeness, and how extravagant their humility, and in what good Shaker English they address us!

But our mediums flourish, like mushrooms, only in the wet seasons—in the time of revivals—occurring about every two years. Then bountiful showers from the spectre world descend upon us, and drench our dry and dusty consciences, and wash away all our petty little sins, and we walk forth from the bath pure and clean and innocent again, "regenerated," "born again," "fit subjects for the kingdom." Then is the time for our mediums to prosper, and even our healing medium receives an extra charge of magnetic force, and cures headaches by the dozen, and rheumatism by the score, and is so busily engaged in healing others as not to find time to cure her own dyspepsia. Then is the time to organize circles. Circles! What's that? Remember, kind reader, we are a simple people (oh, we are very simple!), and what you call a "seance," we call a "circle." There is a slight difficulty in the organization of our circles. By our order we are forbidden to sit close to our dear sisters. "Opposite them, and three feet apart," are the annoying words written in our law books; besides, the same order will not permit us to touch the soft and warm and tender palms of our fair companions in "the journey to the better land." And how, when sitting around the table, can we form the magnetic chain, and invite the sublime personages from the spirit world, except by spreading out our hands and touching those of our neighbors?

Therefore our circles are separate, one for the sheep and one for the goats. We, the goats, try our luck at first, and, placing ourselves around a long table, and spreading our hands on the same, and touching with our little finger the one of our neighbor, form new the circle. There is quite a number of us, old men and young men, and a couple of boys. Shaker boys! Does whole Christendom produce anything near equal to their mischief and wonderful slyness? We are exhorted by the Elder to collect our thoughts, and to remain silent and motionless, and then perhaps the spirit of some exalted person will favor us with upsetting the table, or some other pleasant and edifying demonstration. We obey his wish, and wait. We wait long, very long, and remain perfectly quiet. I cannot help admiring the really stoical fortitude of my fellow-sufferer opposite, whose nose is now the playground of two sporting flies. How heroically he suffers! Not even a muscle of his venerable face will change, and although a good Shaker of the purest water, he will not shake even his head now, out of fear of breaking the magnetic chain of the circle.

We are still waiting. One of the boys is compelled to make unnatural and superhuman efforts in repressing an approaching sneeze, but failing signally, the whole room re-echoes directly from the avalanche-like thunder of his long-retarded sneeze. The boy, in his joy over this pleasant accident, is heard snickering; but both offenders are punished only by a severe look of the Elder, and our chain is still unbroken. But what is this? Is the table moving? Is it rising? There, surely, one corner of it is rising, slowly and majestically; we cannot be mistaken, the spirits are coming, and with awe

nd wonder we witness the manifestation. Higher and higher the corner is rising, then uddenly, with a crash, it falls down again—hat horrible boy has withdrawn his foot, by which all the time he had raised the corner.

Now we must dissolve our circle, for our hain is broken, and our serenity of mind destroyed by the storm of indignation gainst that infernal boy. What a disappointment for the poor Elder, who expected so much of this circle! No wonder his Christian calmness will forsake him in this rying moment, and he is certainly excusable n replying to the sneering question of the other boy, "If the spirits won't come tonight?' with the words, "Clear out, and tell the spirits to go to the infernal regions, where you'll be once."*

So terminated the circle of the goats. But our innocent sheep are more favored; they receive pleasant communications and amiable compliments from invisible shepherds, grazing their pure flocks in the wide hallelujah meadows above; only quite a number of our sheep are infected by spiritual weakness, and must be expelled at first from the company of the healthy and strong before the invisible shepherds will visit our thoroughbred flock on this earth.

Not many are healthy and pure and sinless, but those that are stay under the guidance of three shepherdesses—"the Chosen Vessel," "the Healing Medium," and "the Poetess Laureate" of Shakertown. "The Chosen Vessel" has lately escaped from the snares of this world, and dissolved "the unholy marriage relation," and her soul is now pure and spotless and innocent again. Who, seeing her, would think that, in her masculine body, is dwelling such a saintly and refined spirit, that in this old gray eye is concealed such intense piety, and that these small, bloodless and compressed lips are chosen by angels to utter exhortations and cries for a speedy reform? But such is the case. And now, only with feelings of the deepest sorrow and pain, I remember this "chosen vessel;" for since that time she has again united with this "wicked world," and again turned back to the food once rejected—she, once so high in grace, a companion of angels and favored friends of seraphims—ah! painful thought!—she has married again.*

"The Healing Medium" is a special friend of mine. Raised in Shakertown, and now on the shady side of thirty, of rather delicate health and not very prepossessing features, she now is past the danger of being led astray by "the enemy of mankind," in the shape of a good-looking young brother, and is therefore now one of "the pillars in Zion."

"The Poetess Laureate" is the third leader in this sheepish circle. She writes songs, and other poems of wonderful touching sentimentality, so full of ahs! and ohs! of tears and griefs, of sorrows and perplexities, that only hardened wretches like me can in reading them refrain from shedding tears in profusion. How often have I censured our restrictions which will prohibit the publication of these lovely poems! How rapid would be their sale, and how easily could we pay by it our debts due to "the world," "the wicked world," but money-lending world!

I wish to witness one of these circles; but how can I find admission? I plan, I meditate long, till the lovely form of my old friend, "the healing medium," arises before my perplexed mind—she who, in her sisterly affection, has always shown so much partiality towards me, and who perhaps now will lead me out of "troubled waters" into the rich and green pastures of her innocent flock.

At the first opportunity I state my request, and in my most seductive and persuasive voice acknowledge my wicked inclination to skepticism, and my honest desire, by the unmistakable evidences of her circle, to eradicate my doubts and suspicions. She reflects, and I see her wavering; and now I bring forth my heavy artillery and besiege her in earnest. Approaching closer, and putting my arm around the back of her chair, and bending my head over her so close as almost to touch her forehead, I look deeply and tenderly into her large, dark eye. Well, she is but a woman, and what woman can resist the pleadings of the man she loves? She yields.

"We do not admit, my brother," she rollies in a soft, tremulous voice, "those of our own sex into our hallowed circle, nor sisters suspected of unconfessed sins. But ou, I think, have confessed all your sins [I thought so too], and I have no objection gainst your visiting our circle. But I alone annot decide your case. I have to consult he Chosen Vessel' and 'the Poetess Laureate,' and afterwards I shall inform you of r decision."

With a "I kindly thank you, sister," I left her, rejoicing over my success; but my joy soon changed into mourning, as, only a few hours afterwards, she informed me that "the Chosen Vessel" had consulted the spirits, and that they had refused my request, and would not consent to the admittance of one of the goats into the sacred herd of the innocent sheep."*

I never had the pleasure of attending one of these circles, but a friend of mine (a better, kinder, and more good-natured girl never lived,) related to me, under the promise of strict secrecy, the extraordinary proceedings of these circles. "The Chosen Vessel" would generally fall into a trance, and after remaining for awhile with eyes closed, motionless, and speechless, though breathing quite naturally, suddenly exclaim: "The spirit of Eldress Poe is present. She says: 'The following brethren have violated, yesterday, such and such orders; those sisters do not stand in the light; that brother is hankering after the flesh; that sister looking after the fleshpots of Egypt.' She also says: 'The sick and infirm of our circle [they are nearly all suffering from some malady or other] shall be healed by our healing medium, our angelic and heaven-favored sister, immediately after confessing all sins and transgressions. But *all* sins must be confessed—the known and forgotten ones. Now torture your memory, recall all your errors since the earliest infancy, confess them all, and you will be healed. I forbid the use of medicine;* confession and my power will heal you.'"

Now, seriously, kind reader, in writing these lines I feel a painful emotion arise in my breast. Honor to the dead! And she is buried now beneath the green sod, the poor Shaker girl, who, in her anguish and fear of premature death, trusted so confidingly and earnestly in the words of that woman. Many years ago, when first I met her (she was then just budding into womanhood, and full of spirit and health and vigor, and of a lovely and cheerful and happy disposition), I remembered the Madonna I saw once in the celebrated gallery of Dresden, and in her I saw again the same oval face, full of sweetness and purity, and the same dark, lovely eyes overshadowed by the same long, silken eyelashes, and ever afterward I found a secret pleasure in looking deep into the dark, expressive, lustrous eyes of my Madonna-like sister. But, as the years rolled on, her health, like that of so many young women in Shakertown, declined, and she, pining away slowly, joined, as a last resource, this circle. There she was told to discontinue medical aid, and to confess and believe, and her health would be restored.* Poor girl! what had you to confess?

Rest softly, sweet Shaker girl! Although few now remember you, or hardly ever speak of you (for the dead are soon forgotten here), I, at least, shall always cherish and honor your memory, and with melancholy pleasure remember your lovely form, and your good, and kind, and gentle spirit; and although your flowerless grave scarcely can be found now among the briers and weeds of that disrespectful and horrible graveyard, the rendezvous and feeding-place of hogs,* I feel assured that your innocence has secured you a happy home above, and that from a happier sphere now you smile in reviewing your own former delusion and that of your companions.

But, kind reader, forgive. There is a film on my eye, and the vein of my humor has ceased to flow. I must hasten to the close of this sketch, and write drily and soberly now, and then wander away into the woods for a while, alone with my thoughts.

As I am informed, the members of this circle accepted as Gospel truths and revelations from advanced spirits all the words of their leader, even those referring to insignificant personal gossip or ambitious designs, till a ministerial order from the headquarters in the Eastern States prohibited the peculiar circles of these lambs and deluded sheep in Shakertown.

*Fact.

(Written for the Weekly Times.)

PICTURES OF SHAKER LIFE.

III. The Dance.

BY AUGUSTUS WAGER.

We are a merry people, and so exceedingly happy that even in the sacred hour of worship we cannot suppress our exuberance of joy. We will not only shout while those of "the lost world" pray—not only, like innocent and playful babies, laughingly clap our hands while "the benighted children of sin" in humility kneel before their God; nay, we will dance and jump and whirl by the hour, while solemn strains of organs resound in the temples of "the blind."

"Never ridicule the worship of the sincere, no matter how strange it may appear to you," is the maxim observed by every cultivated mind. 'Of the sincere," certainly, but not of the dissembling, for we have fallen from grace long ago, and we dance now-a-days because our custom and the command of our broad-brimmed patterns in "spiritual travel" demand it. Look at us, "benighted worldling," how we worship our Maker, and smile and shrug your shoulders, and exclaim: "How silly!" or "How blasphemous!" but don't condemn or despise us, but give us your pity, for there is a vast amount of sorrow amongst us, and God alone can see the countless tears shed in the silence of night by many an unhappy being whom misfortune or guilt has led to "the Saints" of Shakertown.

We brethren and sisters place ourselves in rows opposite each other, and being one of "the pillars," and enjoying a saintship without blemish still, I have the privilege to stand in the first row, next to my beloved elders in the red frocks.

I am still in the prime of life, and can I be blamed when I cast a searching and criticising glance at my fair sisters opposite? They are lovely in spirit; alas! could their forms resemble their spirits. But age will form wrinkles on the countenances of saints as well as of sinners, and three-fourths of our sisters are past the canonical age. They vary in their age from "sweet sixteen" to that spinster's desperate year of thirty. There are a few good-looking faces among them, and some bright eyes look merrily and mischievously on each other, or at some favored brother opposite, and seem to enjoy the situation amazingly. We sing a song, and then listen to a short address by our spiritual guide in the blue jacket. He speaks well and concisely, without poetical flourish, forcible and pointed.

"Brethren and sisters," he says, "let us hate the flesh, the nasty flesh.* I feel to give a strong testimony against it, and wish you all to unite with me in a good shake against the root of evil." And then shaking himself, he will stamp violently with both feet, and we all follow his example, and shake and stamp for several minutes. What stranger passing by would not rather imagine he was approaching a large horse-stable than a house of worship?

We are told to prepare to march, and we brethren and sisters place ourselves separately in two rows, the elders leading, and the others following according to their ages. And then, at the first sound of a quick and cheerful song, we commence marching around the room, and, keeping time to the music by motioning our bended arms up and down, we proceed worshiping our Creator by soldier like manœuvres. In passing the singers, who are placed in the centre of the room, I notice some of the younger singers being scarcely able to control a laugh. There must be something ridiculous in the appearance of one belonging to Israel's flock. Inquiringly I look before me—the saints are all right there; cautiously I throw a glance behind me, and there I see the cause of this excusable merriment. A tall, lank, awkward brother, whose odd appearance at regular times is ridiculous enough, and whose gawky marching excited often before the wonder and smiles of his "fellow-travelers," has forgotten—what? to turn down his shirt-collar. "Is this all?" you will exclaim, kind reader. Yes, for very small things will move the risible nerves of the simple inhabitants of Shakertown. Besides, our shirt-collars are really of elephantine dimensions, and even when properly adjusted conceal in their folds the whole of our necks and part of our heads.

This little merry diversion will not prevent our elders and aged people from delivering extraordinary "testimonies" in a very, very plain language, bordering even upon the indecent, and mostly directed against "the carnal nature" of the lambs in Zion's fold. There are some mangy sheep among us, and *horribile dictu*, their pernicious influence is doing wonders of mischief. Our rising gen-

cration are smiling now at our doctrines, and calling us, of so many years' experience in "the work," a "pack of silly fools," and are looking rejoicingly toward the day when they will "leave the rich fields of Canaan." These strong "testimonies" are directed against some particular members, who, during the past week, have violated our orders, and are expected to suffer and repent now; but however pointed these testimonies are, they seem to make no impression whatever upon the guilty ones, for they show in their countenances a most stoical indifference and admirable equanimity.

We proceed in our worship according to our established order and custom, and invite the singers to sing a very quick and lively tune. Now we dance in earnest, and dissolving our rows, turn quickly round and round, backwards and forwards, skipping and dancing, the brethren on one, the sisters on the other side—all so merry. Suddenly a yell is heard, an unearthly yell, uttered forth by an aged woman, who, too infirm to join in the dance, and wishing to do God a service of some kind, breaks forth in a prolonged, shrill howl. We take up the howl; we all howl, long and loud, and the whole room vibrates from the noise made by our lungs and our feet. What are Indian war-whoops compared with our howl? Only sweet nightingale songs. What are the roars of the infuriated rhinoceros? Only soft strains of Æolian harps compared with this howling in the meeting of Shakers.

And now we become excited. We dance quicker and quicker, and jostle and embrace each other, and, treading on each other's corns, give mutual assurances of undying love. We scream and yell and halloo, and are crazy for joy. Our worship is now in the height of its beauty. Looking at the other side of the room, I see my fair companions engaged in the same work, only they exhibit a little more gracefulness than our innate clumsiness will permit us to show. But, strange sight! Some of the sisters are "exercised." What is that? Well, they raise their arms above their heads, and whirl round and round, till dizzy and exhausted they sink to the ground. Here "the chosen vessel" is in her glory. Ah! see her portly form turning round, slowly at first, then quicker and quicker, till finally she whirls as fast as some of her more delicate sisters. But pity her to-day! for her controlling spirit is otherwise engaged, and neglects to fulfill his contract with her. Instead of protecting her, and carrying her safely through the performance, he is absent, and she, overcome by dizziness, falls heavily to the ground. After a while she rises again and leaves the room suddenly, covering her right temple with her hand. Is she hurt? The next day, to the secret joy of a good many, "the chosen vessel" has the appearance of a beaten principal in a prize fight, so discolored is her eye and so swoolen her temple. The sudden and heavy fall has done it. Controlling spirit, be at your post next time!

"The chosen vessel" with a black eye! Painful thought!

Others of the fair sex, turning and whirling, and loosing their little white caps in their quick rotations, fall also; but experience and the watchfulness of their controlling spirits cause them to fall gently upon the hard oaken floor, where, immediately, they are surrounded by a circle of aged sisters, in order to hide from the profane gaze of the saintly brethren the struggles and motions of their prostrate forms. How shocking, if the chaste look of a brother should happen to see the well-shaped ankle of his young sister! Who can say what misfortune might result from such a sight? That brother ever afterwards might be "hankering after the flesh," and "fall from grace," and "lose his privilege," and finally "go to the wicked world." And our aged sisters, doubtless thinking the same, narrow their circle, and bending down to her, and fastening the cap again on her curiously-combed head, lift her up and lead her to a seat close by. That sister is done worshiping to-day. God, in his mercy, pity and pardon her!

Some of our little boys and girls dance and whirl also. That boy, before meeting, has received from another boy the promise to be rewarded with a pencil by him if to-day he will become "exercised." He is now earning the pencil. Little girls whirl and fall into a trance, knowing their care-takers will praise their behavior afterward. A couple of young men make wild gesticulations, and shout, and roll their eyes, and act like maniacs; a few gray-haired men go through similar performances—a sad spectacle. God pity and pardon them all!

In spite of our zeal, we become weary, and soon the order is heard: "We will return to our places." There we sing again a song, and congratulating each other over "the victory," "the power," "the life" exhibited to-day, close the meeting and *our dance* in Shakertown.

* Fact.

PICTURES OF SHAKER LIFE.

BY AUGUSTUS WAGER.

IV.

Our Pets.

Partiality is a serious fault amongst us, and we occasionally have to "put it away" by confession, and certainly cannot be admonished too often not to be more attentive to our young and blooming sisters than to our faded and aged "Gospel relatives;" for we are a communistic people, and share all things in common, even our affections. This is all very well in theory, but Goethe says, "Gray is all our theory, but ever green the tree of life," and the theory in regard to our impartiality is not only gray, ashy gray, but dark, even pitch-black. We are far from being angels yet, but only poor and frail and erring mortals, and—'tis true, and pity 'tis, 'tis true—we can err sometimes admirably, and our love and our affections will often concentrate upon one interesting object, instead of embracing the whole of our community. We have pets.

Let us consider the pets of some of our aged people at first. There is a genial warmth of feeling in the breasts of a good many of them, although the hearts of others are as dry as summer's dust. Those who have not forgotten to love turn their affections generally upon some child in our community, and try to replace to the poor thing its father or its mother as much as our peculiar circumstances will admit. And God bless them for this partiality, and for the protection they will grant by it to some little friendless and forlorn one; for some of our poor and defenseless children have suffered deeply by severity, and even cruelty. You know this is the truth, Shakers! and the Almighty at the day of judgment will lay the millions of tears which, by your excessive severity, have flown from the eyes of poor children in the scale against you, and how deep it will fall then!

The pets of our young people are the young of the other sex. In spite of the many and severe restrictions, and in spite of all the watchfulness of the elders and the aged, a young brother will find sometimes an opportunity to meet a young sister in a certain orchard close to the town, and there among the shady trees will tell her that "he has union with her," or, in the language of the world, that he loves her; and she, perhaps, will feel in her maidenly bosom a strange sensation arising, never experienced before, which will bring the blood to her temples and a thrill of joy to her heart, and tremblingly, perhaps, she will answer that "she also has union with him," or, blushingly, even whisper the sweet sounds, "I love you." Oh, what happiness and heavenly joy will interrupt sometimes the dull monotony of Shakertown!

Will the reader permit me to speak now of my own pets, and their singular history? But I again remind the kind reader that we are a simple people, and the events which happen in our simple village are of the most simple nature, though even now I cannot help smiling at the recollection of my pets in Shakertown.

A few years ago my situation there would not allow me making a decided impression upon a female pet, but still I felt such an abundance of love in my breast that, besides loving all my brethren and sisters, I had plenty to spare yet. I naturally desired to bestow this remnant of my love upon some worthy object near me, and, unable to procure a human favorite, I decided to possess an animal pet in the shape of a very young dog. Now, our orders will not permit the keeping of dogs, for the founders of the society, in their wisdom, had declared once that dogs and cats were possessed by evil spirits; therefore dogs are not allowed to remain on our premises, nor caged birds, nor any pet animals whatever.

I violated this so reasonable order, and (to my shame, I own) remained deaf to the remonstrances of my elders; instead of confessing my guilt humbly and sorrowfully, I brought my pet dog to a secure place, feeding him and raising him in the way, I thought, he should go. And I was fortunate in my choice; it was an admirable animal, very apt to learn, and full of affection towards me, though replete with intense hate against others.

I tried to make an experiment with him, and believing in a transmigration of souls, I intended gradually to instill our peculiar doctrines into his mind, and, to my surprise, succeeded in a short time beyond my highest expectation. Had that dog been a Shaker once before, and was he already acquainted with our institution? It will certainly be always an inexplicable mystery to me, how soon he understood and observed our most important doctrine, the "hating of the flesh." He was over-zealous in it. Though we were often exhorted in our meetings to "hate the flesh," we were not advised to hate our sisters, but my four-legged novice in Shakerism not only hated his own "carnal nature," but all our sisters also. Whenever he saw a white cap approaching his den, he would barkingly rush out and chase "the daughters of Zion" all over the place, the fair and the faded ones alike, and (wretch that I was!) instead of sympathizing, I laughed at their fears, and observed, sneeringly, "What a good Shaker one day my dog will be, for, yet so young, he already barks strong testimonies against the root of evil."

My dog soon became a nuisance to the sisters, and especially to my former fair friend, the "Healing Medium;" that lady who had loved me secretly for so many years, but seeing her affection not returned, felt naturally slighted and offended now, and changed her love into hate. "Pillar of the Church!" You are only a woman, and few women will forgive continued slights and neglects. One morning, after my dog, by his teeth, had made a successful examination of the material of her gown, she came into my room, her dark eyes flashing with wrath and indignation, and peremptorily demanded the arrest and chaining of my promising pupil in Shakerism, or his death. A sarcastic smile was my answer, accompanied by the sneering remark that my dog possessed this extraordinary characteristic trait, never to love those persons I love the most. Never shall I forget the scorching look which I received at this answer. If looks could kill and glances annihilate, I surely would at that moment have disappeared like a meteor flash from the scenes of this world forever.

Next morning I found my dog dead, poisoned by strychnine. The "Healing Medium" had done it!

Ah, reader, there are moments in our lives when everything around us seems to be enshrined in deep night, and when in vain we look for a solitary ray of light. Then a wide and dreary Sahara lies before us, without a single refreshing oasis. I had lost suddenly my dog, my only true friend and docile pupil. I found him murdered, poisoned by the woman that had loved me once so tenderly, and Shakertown now was a Sahara to me—a desert without a single green spot.

After the first outbreaks of violent grief had subsided, indignation gradually rose in my breast, and swelled to a prodigious extent as accidentally I overheard the loud laugh and joyful remarks of the poisoner over the death of my dog. She called him various names, of which "brute" and "beast" were the very mildest, and narrated gleefully how cunningly she had administered the poison to that thief, as she was pleased to call him; for she accused him, among other dark crimes, of stealing some of her chickens. My dog stealing chickens! Absurd idea! A dog having such a keen sense for rectitude and morality, and being fed so well besides, would he debase himself to stealing?

Men are apt to bear a great deal from a woman, but sometimes the measure of forbearance will overflow, and then they retaliate. I felt this to be my case. The death of my dog was a severe blow to me; still I might have submitted to it, but to hear the murderer's laugh about the evil deed, and make fun of me and my poor animal—this to bear required more than human strength. Let the "Healing Medium" laugh now, I thought, but the laugh before long shall be on my side, and I shall retaliate in a manner unheard of in Shakertown.

The weekly county paper, which we received every Thursday, brought, a few days after the death of my dog, the following sublime poem, inserted by me:

IN MEMORY OF TERRIER FIAT, A VICTIM OF UNJUST PERSECUTION, MURDERED IN SHAKERTOWN, SEPTEMBER 19, 186–.

Innocent and peaceful, like the harmless dove,
Full of mirth and gladness, tenderness, and love,
Have I spent my earthly, useful pilgrimage,
Till my life was taken by a woman's rage.

'Tis true I never loved boys or woman fair,
Both will oft embitter life with woe and care.
Boys would stone my body, woman wound my soul,
By their words and motions with a hickory pole.

Ah! I bore it meekly, tho' oft devoured by grief,
Even as they slandered me as chicken thief.
In my youth I trusted in my virtue's shield,
But my foe was woman, and my fate was sealed.

Spitefully the woman, wily, serpent-like,
Sneaked from dark recesses my young life to blight.
Coaxingly she offered me a savory bone
Poisoned by the deadly venom of her tongue.

Now my life is ended; now I go to rest
'Mid the dogs of Canaan, happified and blest,
Where no hens, chickens, nor turkeys pester me;
Glory, hallelujah! Murderess, I am free.

The indignation of the saints as they read these pointed lines, the anathemas hurled against the unlucky author, the dark looks and frowns he met from some, while he received from others smiles of silent satisfaction and approbation, will, together with the history of my other pets, form the contents of my next "Picture of Shaker Life."

DOROTHY [illegible]

(Written for the Weekly Times.)

PICTURES OF SHAKER LIFE.

BY AUGUSTUS WAGNER.

V.

Our Pets.

During working hours we brethren wear singular white garments called shirt frocks, in order to protect our clothes from being soiled. Odd is our appearance at any time, but when dressed in these white shirt frocks, we resemble seraphims in the pictures of Correggio, though our forms are not quite so etereal. My shirt frock happened to be of an unusual length, and reached nearly to my ankles, for it originally belonged to a far taller brother, but after his leaving for the world I had the good fortune to inherit his frocks, together with many other similar valuable relics.

Proud as a Spaniard, and dressed in my white shirt frock, I walked through Zion's streets, after my spirited poem had produced among the saints countless groans, and not a few curses, silent though, but deep. But neither the groans nor the curses could disturb the angelic tranquillity of my mind, for the consciousness of having done as "the spirit moved me to do" filled my soul with comfort and peace, and even when, occasionally, an extraordinary holy person would spit out before me, in the most pointed manner, I would answer only with a compassionate smile, "O sancta simplicitas!" exclaimed the gentle Huss once, as the flames of the stake enveloped his body, and "O holy simplicity!" I uttered amid the flames of indignation and wrath and hate that surrounded me then.

Truth compels me to state that not *all* the saints condemned me so severely; for some of my lovely "companions in the work," who never had loved the Healing Medium to any great extent, expressed in the late and silent evening hour, at our celebrated pump, the friend of the loving, their "union" with me. And I answered them "I kindly thank you for your union," and pressing their little hands very affectionately, and looking tenderly into their pure and pretty eyes, I assured them of my love, my brotherly love, my immaculate Shaker love. How well they receive such assurances!

By the publication of my charming little poem I had committed such an awful crime, which could be tried only by our High Priest. Only he, inspired by "the power" and "the light" flowing to him continually from invisible sources, could judge my case, and his wisdom alone decide whether I ought to go to "the world and the devil," or remain a "lamb in Zion's fold." He is the most exalted personage in Shakertown, feared by some, ridiculed by others, but beloved by none. When, as a young man, he left the shores of green Erin, he possessed no great personal charms, but a wonderful agility in his limbs. Whether he had been once a member of an acrobatic troupe, I am unable to state, but his performances, so often witnessed by us, approached the incredible. How *that* man can jump! How *he* can dance! Fanny Elsler and Taglioni, you were only bunglers in comparison with that wonderful dancer!

After "joining the Shakers," he rose rapidly in position, for he could outdance any of us, and soon became an Elder, and afterward High Priest. That *I* never received an office in Shakertown, was the result of my inferiority in dancing. I could only waltz. This awful personage, this ruler of Shakertown, this eminent dancer and inspired medium, was going to try my case.

The experience of a good many of my readers will acknowledge the inexplicable psychological fact that sometimes, at the most solemn occasions, a ridiculous thought will suddenly arise in our minds, and we are compelled to make the most strenuous efforts in order to repress our smiles or prevent the explosion of an unexpected short and loud laugh. I might have felt embarrassed before my judge, or been struck with awe at his presence, but at the moment he entered my room a strange fancy took possession of me, which to repel I had no power. When he appeared before me in his tight-fitting red pants, blue jacket, white shirt with the elephantine collar, and his slim form, it brought the ridiculous, fabulous idea to my mind that a new and freshly painted barber's pole had presented itself suddenly before my eyes. In vain I tried to banish this strange fancy, and now, in this solemn hour of trial, instead of evincing sorrow, and regret, and repentance, I could not refrain from smiling, even coughing in order to stifle the approaching loud laugh. A horrible situation for me, and not a very pleasant one for the High Priest.

"Well, are you going to confess and repent?"

I acknowledged my inability, for the Spirit had not enlightened me yet.

"You will publicly confess your fault, and ask forgiveness of the brethren and sisters assembled in meeting."

I regretted that my present condition of darkness would not allow me to make a fool of myself, and that I intended to postpone this entertaining spectacle till the streams of light from the spirit world would flow around me.

"You are bound in duty to go to the Healing Medium, and kneeling down before her, ask her forgiveness."

Ah, this indeed is a superb idea. I consider a moment. What a charming situation it will be, when, in a private interview (twilight would be the most suitable time for it), I will throw myself before her feet, in the most approved lover style, and describe in the most fervent and passionate language the sorrowful emotions of my heart, asking her at the same time to forgive me, and to bless me, and be my loving sister again! Beautiful thought! And then perhaps she will bend toward me, and laying her hands upon my head and blessing me, will say the sweet words: "My brother, I forgive thee." And I, overcome by my feelings, will forget all about our peculiar orders, but rising suddenly and pressing her tenderly to my wild-beating heart, will whisper, "My sister, I thank thee," and who knows what more! Capital idea! But a moment of reflection will dissolve all these lovely fancies, for she is very faded, and far, very far from being pretty.

A negative motion of my head and an expressive smile on my lip is my only answer.

Artemas Ward forgave his opponents provided his enemy possessed more strength than he himself could exhibit. The High Priest forgave me without insisting upon his demands. Was I stronger than he? Again I rejoiced in the union of my brethren and sisters; and those that yesterday in disgust had spit out before me, addressed me now in tender and affectionate words, and instead of frowns and dark looks, I received again the sweet smiles of my dear "gospel companions."

After a while I felt the vacuum in my heart again unbearable, and failing to fill it by the love of pet animals, such as foxes and birds, I concluded, as so many others in our community have done before, to procure a pet sister. What a happy time for me then, and what an Eden old Shakertown! A happy time, but of short duration; for the roses strewed on love-paths possess thorns also, and what stout, big thorns grew on the roses of Shakertown! My lovely pet among the Shakers! I shall always remember you with love and affection, and I hope the time will come soon when you shall leave "the elect" and be among happy wives and mothers.

(Written for the Weekly Times.)

PICTURES OF SHAKER LIFE.

BY AUGUSTUS WAGNER.

VI.—The Ride.

"We are going to have a ride to-morrow," is the joyful cry resounding from many lips in Shakertown, and we ought to rejoice, for only once a year we have the pleasure of going beyond the sacred walls of Zion, and seeing the domiciles of the Gentiles, their towns, and their villages, and their prosperity. Indeed, in spite of sin and darkness, they prosper, and their farms are in a higher state of cultivation than ours, and their busy mills, and factories, and shops give ample evidence of their industry and success. But we console ourselves by the thought that, however prosperous in "the things of this world," they are confined "in the bonds of darkness," while we, "the elect," stand in "the light," and possess "everlasting treasures," even if we allow rich crops of thistles and briers to adorn our fields.

The day before our ride we are all in a state of bustle and excitement. We brethren wash and scrub our old carriages, and endeavor, during that time, to make little trades and bargains among ourselves—all for cash. Money will be an object of importance to us to-morrow, for we will see "the world" again, and there we will find stores, selling a great many desirable things, and all accessible to us, provided we possess "the needful." It is no easy matter for "Believers" to own individually a few dimes, for our laws are strict, and Uncle Sam's bills are pocketed only by our "heads." But still the suppression is genuine, and real and white lies manifested among us (—Believers!—The Arabian Nights are stubborn facts compared with our stories—) will smuggle a few small bills in the pockets of many a blue jacket.

Our sisters are busily employed in preparing refreshments for the inner man. They cook and bake merrily, in anticipation of the great event of to-morrow, and greet us with pleasant and smiling looks. Poor things! no wonder you smile, for only once a year you are allowed to see "the world," and to-morrow you will be outside of Shakertown, the future and so earnestly desired home of many of you.

Long before dawn, next morning, the bell is ringing, and we, hastily rising and breakfasting, drive the carriages before the door. There our sisters are waiting, chatting and gibbering, like a flock of geese, and anxious to proceed. We are all ready, but our Elder has not made his appearance yet, and we are obliged to wait, for only he can arrange our places in the different carriages. This is no small matter, but one requiring skill and foresight, for brethren and sisters will ride together to-day, and what incalculable mischief might arise if young and congenial souls should sit close together! But our Elder is an old diplomatist, well versed in such matters, and knowing his material, will not make mistakes. Alas! I see now a shadow passing the faces of a few young sisters; the cruel Elder orders some aged brethren to ride in their carriage. How disappointed they look! And that young brother, the best-looking one among us, who expected so much pleasure in the ride and company with young sisters, is ordered to drive the baggage-wagon, full of baskets and boxes, instead of fair Shakeresses!

After everything is arranged to the satisfaction of the Elder, we start on our excursion. The programme of the day is to ride through several small towns, and, eating dinner in a certain grove, about ten miles distant from Shakertown, spend the rest of the day in holding a picnic. Entering the towns, we commence singing some of our peculiar songs, to the great delight of the street boys. "Ha! the Shakers are coming," we hear from all sides, and everywhere we meet grinning faces. But what do we care? What are *they*? Look at them, old girl. They are only worldlings. They haven't come into the new birth yet; they lack the regenerating power. They have the mark of the beast on their foreheads. Ah! they—but let us shrug our shoulders, and charitably exclaim: "Poor creatures! they don't know any better!" And what are we?—ah! we? Let us raise our heads, and proudly exclaim: "We are the elect of the Lord! Hurrah!"

In one of these towns our Elder is buying various kinds of candy, but in his ignorance, bought a pound of so-called "kisses" wrapped in small papers, containing candy and a couple of printed love-verses. Horrible mistake! How eagerly these verses are read by our young people, and how they circulate, and how they are read over and over again, and what laughter they excite! But our Elder receives a warning hint from a pious beauty, faded many years ago, and

opening now each paper, throws away the little wicked verses, and divides only the candy to his laughing flock.

We proceed, and soon arrive at our pic nic ground. We alight. Some of us commence promenading about the ground, while others form little circles beneath the old trees, and others prepare a fire to make our coffee, and others fasten a swing between two trees. Swinging is the favorite amusement of our sisters, and old and young gather around the swing, and invite the brethren to assist them in swinging. It is true some work but they, in their brotherly love, need but little the exertion and the big pearls of perspiration on their foreheads, while swinging their sisters, so holy, but so heavy! Tiresome work indeed it is, for our laws are inexorable. And, even in this time of general pleasure we are not allowed, even slightly, to touch the fair forms of our virgin sisters, but only the ropes of the swing.

We eat dinner on the green sod, and laugh and chat and be merry. We sing songs, and "the poetess laureate" recites a poem, composed by her expressly for the occasion This time, contrary to her usual habit, she has written a cheerful poem—so extremely cheerful, that it contains only half a dozen oh's! and ah's! and only a few "griefs" and "sorrows" and "tears." We all appreciate its humor, and applaud it, and laugh, as in duty bound, although most of us understand neither poetry nor wit, and laugh in the wrong places.

So we spend the hours in talking and swinging and singing, till the signal is given for preparation to depart. Something extraordinary seems to have happened, for our Elders are walking about restlessly, and in a low and earnest voice are making inquiries of brethren and sisters. Their words seem to create general consternation, for soon we see everywhere little groups assemble, talking excitedly, and giving signs of the utmost astonishment. The pleasure of the day has ended, an awful calamity has happened to "the children of Zion," and "the enemy of mankind" rejoices, while "the chosen few" ought to weep. And what is the cause of this alarming agitation? Alas! a young brother is missing, and cannot be found, and is—nowhere. Well, what of that? He will appear again before long, or, has in the worst case, run away from the flock; and this is nothing uncommon. But must it be told? A young sister is missing also, and cannot be found, and is—nowhere. This is dreadful indeed! What a scandal! Such an event, at such a day!

The sun is setting, and we are compelled to return home. We have a rich feast of gossip now, concerning the two missing sheep, and relate to each other how often we had seen them conversing together, alone and in unfrequented places, and how little we feel surprised now, and how often we foresaw this scandalous event! In the next town our carriages are stopped by a gentleman inquiring after our Elder, and informing him of the missing couple, and that they would be married to-night, and that they desired the sending of their clothes and other effects remaining in Shakertown.

Hallelujah! Long life and happiness to you! You have done well! God bless you both!

Quaint little Shakertown, farewell now! Shaking off your dust from my feet, I enter "the world" again. I think and act for myself again, and am a man again, a free man, in a free country. But let me "shake" once more on your sacred soil, and shake off all superstition, and fanaticism, and hypocrisy—forever. There—I have done, and breathe more freely. Good-by, old Shakers. I shall write to you again, and send you a lock of my hair. Good-by, fair Shakeresses. "Come out of the wilderness," and marry! You will be happier with a husband at your side, and a child on your knee.

[Written for the Weekly Times.]

PICTURES OF SHAKER LIFE

BY AUGUSTUS WAGER.

VII. Our Trials.

We attempt to discipline ourselves for a better world and a happier clime, and we certainly have good reason to consider Shakertown a desert, and its atmosphere tainted by the pestilential evaporation of bigotry and fanaticism. We believe in discipline through trials, and those which Heaven will send to everybody are not sufficient for us, but we endeavor to assist Heaven in trying our fellow-beings, and will thereby, we hope, successfully advance the spiritual prosperity of our fellow-travelers in the work.

We have our trials, and they are as countless as the sands of the ocean. We don't attack suddenly, or use oaths and violent language (ah, that would be worldly!). Nay, we wound with needles, smiling at the same time; and even if our honeyed words hurt to the utmost the souls of our "companions in the Gospel," they are certainly free from oaths or vulgar expressions, and we still remain "a pattern to lost mankind."

We all try each other, and, by routine and from love for the occupation, some are following a certain system and a rule discovered by themselves, whereby they exhibit a wonderful skill in wounding the feelings of others. It is an admirable system, and infallible, and no other except one of "the chosen few" would have ever thought of inventing it. That such an invention cannot receive a patent, except from the office of the fallen angels below, is a blessing to mankind, for there is misery enough in this world, and how many thousand times would it be increased if this horrible invention should be adopted by the rest of mankind!

Our Elders will try us. There is a technical term used among us, the thought of which even yet will send a slight chill through my body. It is, "Come up garret." There, high above the "plebs," resides the Elder and the Eldress, and there we are expected to confess sins we never have committed, and justify ourselves of charges we are entirely innocent of. The Elder, who generally possesses considerable skill in pricking with needles, will practically demonstrate the necessity of trials in this world. He will address us, first, in a charitable and forbearing manner, telling us how we are all apt to err, and how erring is human (though his sanctimonious behavior indicates his conviction of being exempted from such weakness), and with soft and cat-like steps he approaches the subject, and with velvet gloves touches our feelings, and finally asks if we do not feel the necessity of a speedy confession. To confess what? "You *know*; you have done wrong, and violated our orders." We *do* know, for our orders are innumerable, and what mortal will never violate them? We remember some transgressions, and in order to leave the dreaded place soon, make a confession of them. "Is this all?" We torment and rake our memory, and remember some more, and confess them. "This ain't all," is the mournful reply of the holy Elder. We despair, and our memory fails us. Like in the days of the Spanish Inquisition, somebody whose name never will be known has secretly accused us, and we are already judged and condemned.

Now the Elder is changing his manner; his assumed mildness is receding, and his natural asperity and sternness appear in perfection. In a raised voice he accuses us of a fault which we never have committed, and demands now again "a full and honest confession," complete in all particulars. We deny the charge, and receive as answer a contemptuous look, a shrug of the shoulders, a shake of the head, or perhaps even the two simple words "You lie."

Not being "worldlings," that holy Elder is safe from finding himself suddenly outside the window; but being of "the saints" and "the elect," we humbly bow our heads at such gross insults, and curse only in our thoughts, but then bitterly. We are dismissed from "the garret" with the pleasant assurance that, if we do not mend our ways, some day we shall go to "the world" or "the devil," which words are synonymous amongst us.

Our deacons will try us. Who are they? Persons far advanced in holiness, and officers whose duty it is to provide work for the "trash" of Shakertown, for the non-officers, and especially for those who have arrived only lately within the sacred precincts of Zion. They will send us out in the fields to cultivate our crops, and we cheerfully perform our work, knowing we are toiling for a good cause, for our own, and for the salvation of mankind; and even when perspiration is rolling heavily from our foreheads, we are consoling ourselves with the cheering thought that, while in Shakertown, "the enemy of mankind" will have no power over us.

We are compelled to rest a little, and in looking around see our holy deacon sound asleep in the shade, while the sun is sending his burning rays upon our broad-brimmed hats. His sleep at this time will try our feelings sorely, but, like good Shakers, we only shake our heads and toil on. After a while our deacon awakes, and, examining our work, expresses, in a mild and Christian language, his astonishment that we have performed so little of it, calling us idlers, not earning our salt. We again shake, but this time with our whole bodies, and feel an electric fluid moving our hands toward the holy deacon, but, as saints, restraining ourselves, give one more good shake, and continue our work.

Our aged people will try each other, but possess an extraordinary skill in trying the souls of our rising generation. There is a continual warfare going on between our young and our aged, and the battle is swaying often in favor of the former, but often the latter have a decided advantage. The aged consider it their religious duty to act the noble part of spies towards all, and a long practice has enabled them to watch and spy with admirable success. Had the French in the late war sent for a few old Shakers, using them as spies against the Prussians, it is very doubtful whether the catastrophe at Sedan had happened, or the disastrous siege of Paris. At night they slip about without shoes, hiding behind posts or barrels or in obscure corners, and watch young brethren and sisters, or listen to the conversation of incautious lovers. How they rejoice then, when afterward they can report "the gladsome tidings" to the holy Elders, who will receive them benevolently, giving them their blessing, and dismissing them with a "kindly thank you, my brother or my sister; call again soon, and bring us some more reports of the weakness of Zion's children."

But they also will often meet with trials from our young people. It has happened that a young and mischievous sister would adopt, for an hour, the garment of a "brother in the Gospel," and, giving her arm to another young sister, walk about in the hour of twilight, to the scandal of Shakertown and the horror of the zealots. Embracing each other and whispering tender words, they would remain at some obscure corner, knowing very well they would be watched, till finally some indignant saint hurries to the Elder, relating to him the horrible tale of having seen an unknown brother in the arms of a certain young sister, and that they can be found yet in the nefarious act of kissing each other. They both hasten to the scene, holy wrath in their eyes, and words of excommunication on their lips; but, alas! arriving there, they find that guilty brother to be a sister, and their actions not "savoring after the flesh," but only after mischief. The guilty party runs away laughingly, and the holy Elder and aged saint, shaking their heads and complaining bitterly over the degeneracy of the times, have both met with a trial. May it help them in their spiritual travels!

The brethren and sisters try each other. We very often forget that we are all "united in bonds of love," and then we quarrel, using bitter sarcasm, and sneering at each other like infuriated monkeys. And then the Elder will reconcile us again, and we, submitting grimly to the reconciliation, wait for another opportunity to exhibit our hostile spirit to our "fellow-traveler." Ah! how often will we forget the divine teachings proclaimed once in the sermon on the Mount, and degrade ourselves to "the lower plane" of "the children of this world," we who enjoy a "great privilege," who are "the only true children of the Most High," "His chosen people!" Benighted world! Look upon us, your pattern! how we preach in our public meetings love and union, peace and harmony; but don't follow our example.

We will try each other, even by practical jokes. A brother will receive a new jacket—one of those long and charming blue jackets of antediluvian cut, the wonder of the world—and in wearing it the first time, find a small paper in one of the pockets. Hastily unfolding it, he will read the following lines written in a female hand:

"DEAR N.—Please come to-night, at 9 o'clock, in the wood-house, up stairs. A sister would like to see you very much! Don't show this to anybody."

Though no name is signed to this short epistle, it is clear that a fair sister is asking for a rendezvous, and what Shaker would refuse it?

Long before the appointed hour he arrives, waiting patiently, though the cold winter wind is blowing through the cracks of the old wood-house, chilling his bones to the marrow. But finally his patience is rewarded, and cautious steps are heard climbing up the old staircase. A sister approaches him, and although he cannot recognize her face, he is folding her tenderly in his arms, softly whispering, "Who are you, my dear?" He receives no answer, but an embrace nearly extinguishes his breath, and compels him to gape for air. "Please don't press so hard," he utters in agony, but, as if in the folds of a boa-constrictor, he is squeezed harder and harder, till he finds himself half choked. Then he hears a loud horse-laugh, and discovers that he has caressed a great stalwart young brother, and instead of receiving the kiss of a young sister he will for

a long time meet with the sneers and jeers of his tricky brethren in the Gospel.

So we all try each other, and the trials we meet during our Shaker life will soon form gigantic mountains of sorrow, vexation, and disappointments for every one wearing the red frock and broad-brimmed hat, or the home-spun dress and the white cap. No wonder that often a truly good and pious soul among the saints is longing earnestly for the day when it will be called in a better land and happier sphere, and be released forever from the countless trials in Shakertown.

(Written for the Weekly Times.)

PICTURES OF SHAKER LIFE

BY AUGUSTUS WAGER.

VIII.

Our Gospel Trumpet.

"Hark! the trumpet now is sounding;
Come, ye sinful and forlorn,"

is the beginning of a song which we sing frequently in our meetings. We earnestly invite mankind to join our happy throng, and to come out from sin and perdition, into the everlasting righteousness of Shakertown. But with some alarm we notice the constant decrease of our numbers, and have reason to fear that, if the same rate of decrease continues for even less than half a century, beautiful Zion will be counted among the things that were. What then will become of mankind, if they lose their bright shining patterns in drab coats and broad brims, and hear no more our eloquent sermons about "the carnal nature," and the lost state of men? The world is bad enough now, we believe, but should it once be deprived of us "flesh-haters," who, when dressed in our red garments, like beacons send forth rays of light into the surrounding darkness of sin and degradation, it soon would become another Sodom and Gomorrah again. Influenced by love to mankind, we wish to preserve our society, and therefore exert ourselves continually to enlighten our fellow beings, and to "gather" them into our flock. It is true, we have received the promise of holy spectres that "the day is drawing nigh" when thousands will crowd to our domiciles, in order to embrace the true faith, but we have waited patiently for the last fifty years for this grand event, "the great gathering in," and have never seen a sign of it yet. Is it a wonder that now we begin to doubt the veracity of spectral communications, and lose faith in their prophecies, once so firmly believed? Our Shaker confidence is *shaken*, and our expectations rest on a *shaky* basis.

In this, our calamity, our Elders hold a council, and, after due deliberation, conclude to let sound forth our Gospel trumpet, in long and shrill sounds, calling the children of earth to Zion's fields, which, before long, will require extra hoeing and weeding and cultivating. We are informed that next Sabbath a great Society meeting will be held in our meeting-house. This is a rare occasion, where visitors or strangers are rigidly excluded, and where the High Priests and all Elders, and the members of all families come together, and rejoice in blessings and dancing, in shouting and jumping, and in universal hilarity. Then, generally, some extraordinary communication is also delivered, or some new order promulgated, or some forlorn sheep solemnly excommunicated. We all have heard of the Council of our Elders, but its proceedings have been kept a secret from us inferior children of Zion, but now, at this Society meeting, we expect to be informed of the result of the council held by the Solomons of Shakertown. Although most of these wise men have no worldly education, (one of them, it is said, cannot write even his own name,) on such occasions they are always inspired by Shaker spectres, who, by heavenly express, come right from Paradisiacal regions, to instill momentary wisdom into the feeble brains of the High Priest and his councilors.

We are not disappointed. After having performed our regular manœuvres, the quick and the slow march, the High Priest orders us to our seats, and he, stepping into the centre of the room, prepares to address the inhabitants of whole Shakertown. He is a forcible speaker, and attracts the attention of the assembly at first by coughing and hemming, artist like, which will give him an opportunity to exhibit his red silken pocket-handkerchief to the admiration and envy of us plebeians, who are supplied only with striped cotton ones. Then he commences his well-studied speech, whose substance is: "Brethren and sisters! The world is in darkness and asleep. Let us arouse it by the sound of our trumpet, and proclaim the only true way. Let us be zealous, and awake the slumbering Gentiles. We have, therefore, concluded to send two missionaries into the world, to —— town, where, it is said, a religious revival is in progress. Let us give our love to these two brethren." The English translation of this, our Shaker jargon, is: "It will soon be spring; our force is insufficient for the cultivation of our fields; we must hire more laborers, and *pay them wages*. Let us try to bring able-bodied persons into our Society, who are willing to work hard for board and salvation, and Shaker clothes."

We give the two emissaries our love by making waving motions with our arms and hands, as if we wish to say, "Go, and I hope I shall never see you again," and then continue our exercises, which were interrupted by the sermon of our High Priest. We dance and skip, as usual, and are merry, especially the two chosen missionaries who rejoice in being able to leave dreary Shakertown for a while. Then the High Priest orders silence, and announces a so-called "simple gift" in these words: "Let us blow our trumpets to awake the sleeping sinners," and with his hands imitating a small tube, will bring them to his lips, and sing out a long and loud and shrill "Tra-ra-rah." He being our leader, we are all in duty bound to follow his example, and old and young men, matrons, and girls and children, all form tubes with their hands, and peal out most beautiful "Tra-ra ra-ra-raha." You smile incredulously, kind reader? Ah, you don't know our "simple gifts," for they are never practiced in our public meetings, and only when we are among ourselves, we take the liberty to exhibit, in our house of worship, this childlike spirit, or *this blasphemy*, by whichever name you choose to call it.

Next morning our missionaries depart, each dressed in a new suit of clothes and with broad-brimmed hats of gigantic dimensions. The peculiar color and cut of their garments will, wherever they go, excite general astonishment and inquiry, and save thereby the cost of advertising by hateful newspapers their arrival in —— town. (We despise newspapers anyhow, as being worldly and ungodly; or, if they have a religious tendency, as blinded or ensnared by the arch enemy.) Before departing, our two emissaries are again instructed to deliver "strong testimonies" in their sermons and conversations with the world, and be careful about their money—to use "the two-edged sword" against the carnal nature of the Gentiles, and not to be extravagant in their purchases, and sound lustily the trumpet of Zion, and make a correct account of all their expenses.

Two weeks pass by, and we hear nothing of them. They neglect to write, but we are not surprised, for how can they find time to write when they have so many souls to save who are eagerly listening to the balsamic words flowing from the eloquent lips of our preachers? They are scattering seeds now, and tend to its growth, and reap its harvest, all in the short time of two weeks. They will soon, we hope fondly, bring the harvest home—strong, able-bodied men who can plow corn and hoe potatoes, and healthy women who can wash, and cook, and bake, and can fruit, and the like. We neglect to hire farm hands for the coming spring, for their services will not be needed, as our missionaries at their return will be accompanied by plenty of strong arms willing to work without money or price. There is rejoicing in Zion; long neglected rooms are fitted up again, furniture is mended, old Shaker clothes are dyed and repaired—all for our coming novices, for the "great gathering in."

And they come—but who? One fine evening our missionaries are in sight. They come—alas! but 'solitary and alone." In vain we look for the long string of new Gospel brethren following their steps; in vain for the hosts of young and healthy women (ah! we are longing so earnestly for them, for our few young women are nearly all dyspeptic, and unable to do hard work); but our anxious glance can discover only the dejected forms of our two missionaries, who are returning now minus converts, and money, and reputation, and plus some unpaid hotel bills. Shocking! they run into debt, and owe landlords! There is grief now in Zion.

We hear their sorrowful tale; how, although their new clothes attracted attention, they could not induce a single individual to join our holy throng, and how, at the religious revival held in —— town, our emissaries were considerd intruders and disturbers, and even called humbugs. (Wicked

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Republicans who support GRANT, while all Grant Republicans are united in the support of Hon. ULYSSES MERCUR, the Republican candidate for Supreme Judge. The vote for MERCUR, therefore, will be assumed as a fair test of the strength of GRANT and WILSON in Pennsylvania. With these data at hand, let the cunning calculator sharpen his pencil and be ready for operations.

SELAH CHAMBERLIN, the Greeley candidate for Congressman in the Cleveland District, is, like his Republican competitor, Mr. PARSONS, an avowed Protectionist. Having been accused of being a Free-Trader, he says, in a card published in the *Plain Dealer:*

The reports to which you refer, in which I am charged with being a Free-Trader, are malicious inventions, calculated to deceive workingmen. I have given employment to thousands of workingmen during the last twenty years, and am now employing large numbers. I am also personally largely interested in manufactures. I should therefore be unfaithful to my own financial interests, as well as hostile to those of my friends and neighbors, were I to hold any views on the tariff adverse to the welfare of workingmen or to the industrial interests of our own county. Moreover, so long as our large public debt continues I should consider it highly prejudicial to the prosperity of the nation and eminently unwise to reduce the tariff below its present level.

HORACE GREELEY was not only willing to let the Cotton States go in peace, but he hinted to the Pacific States to try secession, after the rebellion was in full blast. Here is what he said on that subject in the *Tribune* of May 24, 1862:

Now, should the time arrive in our day when the great body of the people of our Pacific States shall say deliberately, kindly, firmly, to those this side of the Rocky Mountains, "You are stronger than we, older, more wealthy, more powerful, but we ask you to let us go, for we believe we can do better by ourselves than with you," we shall respond, and urge others to respond, "Go in peace, and Heaven's blessing attend you!" We believe that is the right, the wise, the Christian answer to such a request, and that the world will yet perceive and recognize the truth.

If you want an Executive who is ready to split the country into pieces to accommodate everybody who asks to be "set off," vote for GREELEY.

THE question whether a man who outrages all decency by beastly drunkenness is a fit man to represent a highly intelligent and moral Ohio constituency, is agitating Democratic circles in the Fourteenth District. Dr. A. E. JENNER, Democratic State Senator, takes the negative. Viewing the question abstractly—for we have not the means of determining the facts in the particular case of Mr. JOHN BERRY—we agree with Dr. JENNER. This controversy, it is proper to say, has arisen in the Democratic ranks, and is not chargeable as a campaign device of their opponents. The Fourteenth District is strongly Democratic, and that party will have no difficulty in electing a worthy candidate who can unite the Democratic votes.

THE Louisville *Courier Journal* gives this astounding piece of information: "We know, of our own knowledge, three Louisville negroes who have gone to Indiana, and they know we know them." Isn't this proof positive that BROWNE is going to be elected Governor of Indiana by "fraud?" And the indignant *C.J.* proclaims to the Greeleyites of Kentucky: "HENDRICKS was fairly elected

veteran will look into the sinful, but prospering world, and raising the old rusty and crooked trumpet once more to his lips, will blow a long and shrill farewell blast, and then throwing the useless thing far away down the hill, return home, and change his clothes, and go to the world and marry a wife. Amen!

*Fact.

(Written for the Weekly Times.)

PICTURES OF SHAKER LIFE.

BY AUGUSTUS WAGER.

IX.

Our Wars.

We are continually on the war-path since we have enlisted under the white banner of peace and innocence waving from the pinnacles of holy Shakertown. We are soldiers of the Lord now, and form companies and regiments and divisions, all led by the nose, and commanded by able Generals and their amiable Amazons. Our songs and sermons abound with such warlike expressions as: "Now for the battle, now for the fight;" "Hurrah! at them!" "Fight till every foe is slain;" "Give it to them," and the like. We fight "our carnal nature," or the devil, which are synonymous terms amongst us, and we are right; for we know it to be a positive and undeniable fact that the devil is in all of us "chosen few." Like the blood-thirsty Shawnees, who, before going to battle, will dance their war-dances and sing their war-songs, we Shakers have our war-dance also, though in fact it is more of a race than a dance. We will, with all imaginable swiftness, run several times around the meeting room, striking with our fists invisible foes, accidentally a visible one, too, who, retiring behind the ranks, will rub his injured cheek or head, and feel disinclined to continue the race. Behold the High Priest! Now he is in his glory! How he runs and strikes! There is not a young man in our society who can outrun him. What an admirable man! What swiftness! what perseverance! Though his face, by the exertion, is glowing in vermilion color, and his breast panting like that of a hunted hare, he still continues running and fighting, till exhausted, he sinks to the ground, measuring the floor with his whole length. The devil in him is conquered for a while, but it was a hard fight, and he will have to renew it before long. Our wars are two-fold. We war against our carnal nature, and against our companions in the Gospel. The latter is generally conducted more energetically than the former.

Every male or female entering our society is enrolled among the soldiers of the Lord, and being greeted with the cheering words, "Hail to the warrior, brave and true!" presented with spiritual weapons, offensive and defensive; "a bright shining shield" to ward off the blows of the arch-enemy; "a glittering breastplate," to steel the heart against soft emotions; and "a two-edged sword," to fight "the flesh." Our elders will assure us that, equipped with such a cuirass and powerful weapon, we need not fear the attacks of the enemy, even if legions of devils or hosts of Delilahs should swarm around us. But we must "keep awake," and "never go to slumber," or leave our post in disobedience of their orders. Ah! this is tiresome work, and most of us will occasionally fall asleep. Behold now the abominable cunning of the arch-enemy! In such unguarded moments he will approach, slyly and steadily, the slumbering soldier of the Lord, and, robbing him of his armor and weapon, attack him with all his strength. Of course the poor, defenseless Shaker cannot resist long, though making a show of yielding reluctantly to the power of his foe. He is soon vanquished, and thrown into the deep mire of sin and degradation. Ah! such alarming casualties will happen so often! If we only could learn to keep always "wide awake," and to obey the parol of our "good and kind leaders in the warfare," the experienced General-in-Chief and his virgin General-Lieutenant in petticoats, or the orders of our noble captains, or pious "farm deacons," or holy "door-yard deacons!"

Armed and being awake, we can resist the powers of darkness effectually, and are invincible. A striking proof of this truth once a young and bold warrior gave, who now is serving as Colonel in a Shaker regiment. Quite good looking and always wide awake, especially for his own interest, he attracted the attention of a young Amazon, who, laying aside her cold, "glittering breast-plate," soon felt a warm heart beating under it, longing to rest on the breast of her good-looking comrade in arms. When not on the war-path, she was engaged in making bread and baking mince-pies for the hungry warriors of the Lord, and in order to gain favor with her chosen one, offered him frequently some nice cake or rich mince pie, made by her own hands expressly for him. He accepted these love-cakes very readily, but "being awake," and seeing the snare of the enemy, did not eat them. What a self-denial! What a victory over the carnal nature! After he had at different times received about a dozen of these sweet offerings, he hastened to the General, "up garret," and, emptying his pockets, delivered solemnly four mouldy "turn-overs," three stale sweet cakes, and a number of sour mince-pies, at the same time informing him that they "are presents from his faithless sister-in-arm," and of his conviction that she is "hankering after the flesh." "Incredible!" I hear many a reader exclaim; nevertheless, it is true, for strange things will happen among our heaven-favored people. Could this warrier, so young, but so brave, have kept the enemy at bay if he had eaten the tempting morsel? Never! They would have weakened instead of nourished him, and the enemy would have soon gained its power over him. To be sure the poor girl afterwards cried herself half blind for shame and vexation, but what of that? His denunciation and attention to duty won the confidence of his officers; his self-denial paid, and he soon rose to a higher rank, while the tender-hearted Amazon fell helplessly into the snares of Satan—that is, went to the world.

It is quite an inexplicable and singular fact, however, that, although the individual by "being awake" and obeying the orders of his officers will gain "power over the enemy," our collected forces will, in their contest with the sinful world, hardly ever be victorious. There are sometimes disagreeable lawsuits to contend with, brought by the wicked children of this world against us pious soldiers of the Lord; and in spite of our formidable battle array and powerful weapons, we often will be conquered by the law of the hateful Gentiles or compelled to pay compromise money. And money is so dear to us. Naturally we feel grieved over our defeat and the loss of our money, and, as somebody has to be blamed, we select as scapegoats a few of our own warriors, accusing them of cowardice and calling them half-and-half Shakers, who do not fight with zeal and power and strength, and leave their swords in their scabbards or retreat.

Newspapers, too, (oh, how we despise them!) will sometimes attack our holy camp. "The pen is mightier than the sword," it is said, and, to our sorrow, we know this to be a fact. What will our two edged swords avail against a goosequill, especially when led by a deserter from our own camp? We are almost powerless then if such an ungrateful renegade would only revile, or curse and calumniate us, we would not be very much displeased, and would reply in a mild, forbearing, and Christian-like manner. Then the contest would be in our favor, for the blinded Gentiles disapprove a vehement and wrathful language. But if a deserter, after having made himself acquainted with all our passwords and our weak points, will assail us through wicked newspapers, in a humorous and sarcastic style, telling the truth all the time, what can we do? Our armor, shield, and sword are utterly useless. We can only hold another society meeting and excommunicate him again, and dance another war-dance, inflicting upon him countless blows—in imagination. But what will *he* care for it? To reply in the same style is impossible for us, for most of us cannot write a sentence grammatically correct, and what do *we* know of humor? Look at us, world. Behold our pale cheeks and leaden eyes. Can *we* appreciate humor? We are conquered, although we make a feeble attempt at defense through our delectable sheet, *The Shaker*. But what good does *that* do? The world in all probability will treat it as we do, and, without reading the sacred columns, wrap their lunches in "the organ of the Mount Lebanon Bishopric."

There is also civil war among us continually—war of the Guelphs against the Ghibellines, of the liberals against the zealots, of the progressives against the reactionists. "Too many orders, abolish them," shout the young revolutionists. "Not enough, let us have more," yell the old advocates of absolutism. "A bas humbug! Vive la Republic de la Shakertown!" is written on the banner of young Shakerism, or of "the canaille;" "Hurrah for the good old times!" on the standard of the faithful, the superannuated, the imbecile, the aristocrats. A house divided in itself cannot stand; therefore the wars in Shakertown will soon cease, after having effected the tumbling down of the old rotten edifice.

Soon the old reactionists will go to their graves, and the young and progressive, and the rising generation, will, in their spiritual travels, meet with so many defeats, occasioned by the enemy of mankind, that they will prefer a peaceful life among the Gentiles instead of the restless and warlike service under the peaceful banner of Zion's lambs. To fight continually in the old Shaker garrison is tiresome and unprofitable business. The "glittering breast-plate" is cold and heavy, the "bright, shining shield" awkward to handle, and the "two-edged sword" an unwieldy weapon.

Well, young Amazons and warriors, "brave and true," in Zion's camp, throw your weapons away, and follow the peaceful vocation of a "worldling" in a happy family circle. Then the enemy will soon cease to attack you, and soon you will live happy and useful lives, doing good to mankind and yourselves; and then, in your lonesome hours, how you will smile at the recollection of the Liliputian wars fought by the martial people of dreary old Shakertown!

[Written for the Weekly Times.]

PICTURES OF SHAKER LIFE.

BY AUGUSTUS WAGER.

X.

Our Novitiate.

Mankind love darkness rather than light, therefore our small number cannot create surprise, for not many wish to enter the portals bearing the enticing inscription: "Leave every hope behind thee." With some uneasiness we look toward the future, for we are decreasing steadily in numbers, constantly in grace, and on a truly gigantic scale in faith. How will this end? What will become of "Beautiful Zion, the home of the just and abode of the pure?" Shall it fall in ruins, and will the Gentiles soon desecrate by a Virginia rail fence the place where now our Gospel walls are standing—these walls and pinnacles guarded by Seraphims and their satellites, invisible to the mole-eyed world, and only apparent to the bright gaze of Shaker eyes armed with celestial spectacles?

We hardly ever allow a man or woman coming right from the sinful world, and willing to join "the favored few," to remain in Zion's holy halls. A mile distant from Shakertown, we have established a pest-house, where we receive "the victims of sin, of carnal desires, and inordinate affections," in order that the pure and healthy souls belonging to "the Millennial Church" shall not be contaminated by their diseases. There they are washed in "Jordan's waters," sometimes also in "the river of life," and purified in "the furnace of repentance," till their moral defects are healed, or, at least, concealed from the superficial observer. After this healing process they are sent to the Church, or holy Shakertown, the residence of "the elect," provided they are able to serve the Lord by the sweat of their brows. There are three classes who enter this moral Shaker hospital. The first class consists of persons fearing the loss of their souls, but possessing means yet; the second of persons without means, but assured of the safety of their souls; and the third of people who have lost money and soul, and reputation and character, long ago. We receive them all in our novitiate, except the penniless, aged and infirm; these we consider beyond our help, for, being unable to pitch hay and fork manure, it is a non-paying business, an impossibility for us to cure their ulcers of sin and cancers of degradation.

Persons fearing the loss of their souls, but possessing means of support, will sometimes, though very seldom, ask admission into our society. They are generally suffering under some mental distress or affected by religious enthusiasm, and honest and sincere in their conviction, really wishing to live a life of devotion and retirement. The nimbus that still hovers over the Shaker institution, a legacy of former happier times, has attracted them in the hope of finding peace in their souls and happiness in the association of pious and devotional societies. This class

re receive with extraordinary distinction, not requiring them to work very hard. They are valuable proselytes, not without money or property, and worth saving. We place the best rooms in the pest-house at their disposition, and grant them numerous small liberties, postponing the purification process till some future time. But, finally, one fine morning our chief doctor of diseased souls will smilingly approach them with the pleasant information that they must now submit to be "washed in Jordan's waters;" that is, under the strict promise of secresy, confess "all known sins, one by one." In his mental distress or religious excitement the convert will often pour out in the ear of the listening Elder all his faults and his errors, his sorrows and his transgressions, seeking consolation by unburdening his oppressed heart and relieving his agonized spirit, trusting, at the same time, earnestly in the given promise of secresy. Poor, unhappy, deluded victim! Remain among us, and in a few years you will hear whole Shakertown re-echo your words spoken once in the sacred hour of confession. That solemn hour will be a subject for our gossip forever. Is this exaggeration? Are proofs necessary? *Voila*, you shall have them! This class of converts, however, will hardly ever remain for a considerable time among us; they soon discover their mistake, and, disgusted with the cant and hypocrisy and impiety of the pest-house, will exchange it again for the healthier clime of the world.

Another class of persons will be admitted into our society—those believing in the loss of their money, of which they have incontestable evidence, but feeling no great anxiety about the safety of their souls they need a home. These are our heretics, troublesome customers, not willing to convince themselves of the fact that they can only be saved by our faith by confessing all their sins, and laying bare their hearts for the healing balsam of "the good physician, binding up the wounded soul with the oil and wine of gladness." They will confess only "what is fit to tell," and reject the kind pest-doctor's advice to state freely when and where and how often their sin—apoplexy—did befall them, and how they became infected with a small-pox so terrible, as to be induced to join even the Shakers. They will not "listen and hearken," but "cover up their sins," wetting only slightly their limbs with the waters of Jordan, and tumbling out from our "fiery furnace of repentance" without burn or scald. Can such vessels be purified from the rust of sin? Can they ever arrive at that spotless state which the Saints of Shakertown enjoy? Have they to remain in the pest-house forever?

The most of them, after a short stay, will seek a more congenial clime; and the few of that class compelled by necessity to remain, will finally be dismissed as incurable by the Jordan hydropath, and sent to the elect on Mount Zion. To the Saints? Will they receive unsound members into their holy communion? Ah! our distressing want of stout Gospel brethren and healthy sisters compels us to make use of the muscular arms of these heretics, sound in body, but diseased in their souls. Shall we hire still more worldlings, at high wages, for the cultivation of our fields and gardens? We rather choose the smaller evil of having some of our flock infected by the same heretical disease than to part with the earthly dross in our possession. And why not? "Jordan's healing waters" are flowing continually through Shakertown, and our sick can be relieved at any moment by climbing "up garret," the residence of our holy elders, and confessing there their distemper. There they will receive a refreshing baptism, enabling them to "leave all their sins behind," and they can afterward joyfully skip down stairs again, pure, holy, new born, healthy. What a blessed institution this our confession is! What charitable people these our elders are! They forgive all our sins immediately, as soon as they have heard from our lips the minute particulars of our transgression (especially when of a romantic nature), and treasure them up for future gossip and reference. 'Tis pleasant to be an elder.

The third class of persons entering our society are those who have lost money and soul and character and reputation long ago, and now, without home or substance, conclude to join the Saints in Shakertown. "When the swallows homeward fly," and the cold air of the approaching winter will not permit these proselytes to rest their weary limbs in a straw-stack or lonesome barn; when their shoes have to be fastened with small ropes, and their garments resemble those of scarecrows, then they will come, and bless Zion with their presence as heralds of the long-predicted "gathering in." If able-bodied, the pest-house doctor will receive and feed them, and exchange their rags for cast-off garments of approved old Saints. They also go through the baptism of fire and water, through the ordeal of confession. But how remarkable! These wandering Arabs of civilization, these gypsy-like strangers, these Bohemians, exhibit at this soul-trying process a most stolid fortitude, a most child-like innocence. They affirm most unflinchingly that they have nothing to confess; *they* never committed a sin; *they* always lived good and honest and moral lives; they are only unfortunate. Their countenances may appear dissipated and gallows-like, but they are only the shells—the kernels are sound. Of course, we don't believe their words, and even our credulous pest-doctor cannot convince himself that such shaggy forms should conceal such refined souls, and is urging earnestly a full confession, pointing out the danger they will incur by "covering up any abomination;" they might "lose their protection, their privilege, and fall back into the world." But all advice and all exhortations and all warnings are in vain; our brave Arabs despise danger, being accustomed to meet greater perils than "the loss of their privilege."

We make the best of their sad condition, and compel them to work, submitting, as true Christians, to their profane language and occasional rows, hoping they will, in the course of time, reform and become peaceful lambs in Zion's flock. But the swallows return from their homeward journey, and the grass begins to grow again, and the trees to bud, and our wandering Bohemians conclude to bid farewell to our pest-house, to breathe the fresh air of the forests again, to be on the tramp again. Nearly every day in the spring, the inhabitants of our neighbor towns will witness in their streets one or two of this tribe dressed in Shaker clothes, dogs barking at them, and affrighted children running away from them, while honest laboring men disgustingly exclaim: "There comes a run-away Winter-Shaker, a good-for-nothing fellow, too lazy to work." Our novitiate will soon be nearly empty, and not to be filled again till the first snow-fall, the infallible sign of the "gathering in of poor lost souls."

Stranger, in the winter beware of our pest-house, our novitiate! Come in the summer-time, when only a few and nearly healed persons can be found there, and be welcome, and join us, and confess your sins. Then "Jordan's healing waters" are cool, and our furnace of repentance has nearly ceased to blast, and our material for gossip is exhausted. Renew it by your confession, relieve your burdened mind of its sorrow, and your stout arms of their superfluous strength; assist us in gathering souls, and especially in harvesting our grain. But heed our advice! Don't attempt to save your soul in the winter time, for crowded then is the pest-house, and a Pandemonium the novitiate in Shakertown.

[Written for the Weekly Times.]

PICTURES OF SHAKER LIFE.

BY AUGUSTUS WAGER.

XI.

Our Love Scenes in Summer.

It is a beautiful Sabbath morning. The warm sun is shining invitingly through our windows, and the tree-tops, moved by the gentle zephyr, are nodding sweet welcomes to us, while the chirping of birds greets our delighted ear with notes resembling strangely our well-known songs, "Oh, come, come away," or, "Come out from the Wilderness." But our Sabbath order, more rigid than the ancient Jewish law, will forbid us refreshing walks or promenades, compelling us, on that day, to remain in our rooms reading the Bible or our interesting Shaker books, except during meeting-time.

That morning a young brother and a young sister meet each other in the hall of the dwelling-house (accidentally?), and hurriedly whisper a few words to each other. This hall is an unsafe place for a lengthy confidential conversation, as brethren and sisters almost continually pass it, and any superannuated "believer" would consider the mere fact of seeing two young cross-bearers of different sex conversing with each other a sufficient reason to accuse them, before the court of the holy Elder, of "hankering after the flesh." They separate after a momentary conversation, but the words certainly sounded delightful to the ear of the young man, for his honest countenance is glowing with joy, and his eye beaming with pleasure; while the young woman retires without any visible signs of emotion; even the most scrutinizing glance would be unable to discover in this marble face the slightest trace of agitation, she—*being raised among the Shakers.*

Ah! these few words contain volumes of meaning. It is to learn, in early childhood, to suppress all outward signs of emotion, to disguise all feelings, and to utter, while the heart is full of deadly hate, words of love and affection, and to smile when only by supernatural efforts the tear can be retarded. Our peculiar organization and our society life demand such simulation imperiously, even in children, or our life would form an uninterrupted chain of denunciations, and reproaches, and hostilities, and their young days nothing but a series of accusations and punishments. This necessitated deception in childhood will in maturer years grow to a fixed habit, and *"being raised among the Shakers"* is synonymous with possessing an unexpressive, stony countenance, and a mind richly stored with all arts of duplicity.

In this momentary interview the young woman had arranged and promised a rendezvous for the afternoon. Then the whole family, with the exception of a few aged people too infirm to worship the Almighty by jumping and dancing, will leave the dwelling-house and proceed to the distant house of worship. Before meeting, the young man visits the Elder "up garret," pleading indisposition, and asking liberty to stay at home. The young girl enters the Eldress' room, and winding her arms around the neck of her spiritual leader, coaxingly exclaims: "I am not going to meeting to-day." "And why not?" "Oh, I am so tired." "Well," dubiously inquires the aged lady, "is this really the only reason?" "Why, certainly; what other reason should I have? I love to go to meeting." And she meets, without flinching, the searching look of the Eldress; not a muscle will change in that pretty, marble face, and caressing, and smiling, and laughing, she will deceive her friend, her truly motherly friend, who tenderly had watched over her, and indulged and befriended her, since the days of her earliest childhood, and who, in the simplicity of her heart, still fondly nourishes the hope of seeing her once "a pillar in Zion." Poor, deceived old lady! Pity yourself and your favorite girl before you, this cheering image of youth, this incorporated spring, with cheeks like roses and eyes blue as the laughing sky, and a heart as ambiguous and deceptive as the sunshine in April—*being raised among the Shakers.*

The family leave the house marching in Indian file, brethren in advance and sisters following, according to their ages, and led by their Elders. A Shaker head emerges from the window, watching eagerly the procession. The head belongs to the young brother suffering from indisposition. He has been only a few months amongst us. After a very short stay in our novitiate our credulous pest-house doctor dismissed him as cured from the disease of "carnal affection," and fit to associate with the Saints. Intelligent, genteel, and not ill-looking, he immediately won the hearts of several young Shakeresses anxious to exchange the Eden of Shakertown for the Gehenna of the world, and the beautiful fruit of Canaan for the rotten apples of Sodom. He selected the pet of the Eldress, the healthiest, and prettiest, and slyest of all "the elect," and he being all fire, and she all tow, the devil soon put a light between them, and caused their affection for each other to rise in high flames. God Amor smiled complacently upon his work; he by his arrow had wounded deeply the young man, and inconsiderably scratched the marble heart of the blooming Shakeress. Even he, the conqueror of millions, could bend only slightly this crystallized flower of Zion—*being raised among the Shakers.*

After the goose-step marching family has nearly reached the meeting-house, the young Shaker head retires from the window, and going noiselessly from the room, leaves the house. He is now on a path of danger. Some aged saint behind the curtain of a window may watch his retreating steps, and report to the Elder his unlawful promenade to the orchard behind the dwelling-house, for decades the well-known rendezvous of Shaker lovers. Good old trees! What charming scenes you have witnessed, what tender words you have heard, and what—(must it be told?)—what sweet, affectionate embraces and kisses you have witnessed—tokens of love between a "flesh-hating Shaker" and a "carnal-nature despising" Shakeress!

This orchard is now the young man's polar star, and, after a circuitous route and skillful manœuvre through wood-sheds, out-houses, pig-pens and gardens, he arrives at the blessed spot. Soon the girl, the idol of

Copy of a letter of Augustus Wager written to Mariah Wheeler about 18 months after his first "pictures of Shaker life" appeared in the "Times"

Sant bruents college, Beatty's P. O. Westmoreland Co. Penna July 17th 1873

Mariah Wheeler.

Dear Friend

I hope you have received the smale token of my regard which I sent you from Cincinnati July 7th and will believe that at the return of your birth day, I felt the best wishes for your happiness and your prosperity.

Today I have imbraced the order of St. Benedict at St. Bruents College; which invited me two years ago to its quiet home; and I shale endeavor there to regain that peace & serenity of mind to which I have been a stranger for many a year. Altho. financially successful the life in the world did not satisfy my inner wants & I again have retired from its noisy stage, intending to spend the rest of my days in doing good to others, in devotion and a preparation for a higher life.

As a matter of course, my book. "Pictures of Shaker-Life" and a few other writings intended for publication will never appear, as they are all written in a spirit of intense hostility and revenge, — the great Error of my life.

Rest assured, dear friend, that my best wishes, and even my prayers (if you will accept them) shall always be with you, and the few friends I may have retained in my former home.

As a correspondence would be indemisable, I hereby bid you farewell, the last.

Yours, very sincerely

Agustus Wager.

the Eldress and the young man, makes her appearance, having chosen the direct route. If watched, what of it? If denounced and accused afterwards, what does it matter? Her inventive genius will find thousands of excuses, and dark violations of "Gospel order" will, under her skillful hands, appear to the eye of her judge, the good and credulous and loving Eldress, bright deeds of goodness and purity. Poor girl of sweet sixteen, pity on you!—so young and so pretty and so fathomless deep—*being raised among the Shakers.*

They meet each other at a secluded spot, where the drooping branches of some old tree form a rough natural bower, and recline in their shadow. There they cheer each other; at first by reviewing their lovely brethren and sisters in the Lord, how that brother would not stay among the Shakers if he could help himself, and that sister would go to-morrow if she had a home, how they are all dissemblers and fools, and how wrong they themselves act in staying so long among them. By this time, having wrought their minds into honest indignation, they commence prospecting about the future, and resolve to leave soon dreary Shakertown, and unite in the bonds of holy marriage. They converse, as lovers will all over the world, with their eyes and their tongues and their lips, and are happy. Young man, beware! Now you taste honey from the luxurious, rosy mouth of your Shaker *girl*. May you not, a few years afterward, receive bitter wormwood from the lips of your Shaker *wife*—*being raised among the Shakers!*

Hark! slow steps are nearing. Quickly the lovers dissolve their tender embrace, anxiously glancing in the direction of the approaching footsteps. Mercy! an old Shakeress is coming—and here are nestling, in the deep shadow of old trees, two crossbearers, a blue jacket and a white cap, their faces flushing and their lips burning yet from innumerable kisses! Discovered now, what a gossip there will be, what a scandal in Zion's domain! Excommunication with appropriate anathemas will be the young man's share, and even the petted girl will receive a slight reprimand from her Eldress. But she is equal to the emergency; she meets the danger bravely and self-possessed (she is familiar with such dangers since childhood), and making a hasty motion of silence to her lover, grasps firmly the drooping branches, and drawing their foliage close around him and herself, effectually conceals their persons from the searching glance of the spy. The old Shakeress hobbles on, and the danger is past. But now it is time to close the sweet rendezvous. The family will soon return from meeting, and the Elders might search for these sick and weary sheep of their flock. The young man again utters the most fervent vows of love and tenderness (he is sincere in his love), and embracing her again and again, and kissing over and over these unprofaned (?) lips, retires and returns home undiscovered. She also leaves the old orchard, musing and speculating. She also loves sincerely (what?—the young man?) the world, *being raised among the Shakers.*

After supper, our Sabbath law will permit us to make a short promenade. Two young sisters are walking slowly toward the orchard. Without danger they can visit now this suspicious place, for walking together they are, as we pointedly express it, "a protection to each other."

One is the above-mentioned petrified flower of Zion, and the other a young Shaker lady, a few years older, of tall and dignified bearing, but of a deadly paleness, and looking sad, so very sad. They arrive at the same spot where the rendezvous a few hours ago took place, and meet another young "flesh-hater," who was awaiting them concealed behind the trees. He has won the heart of the melancholy

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PROCLAMATION.

Kingdom of Israel, 3d Year, 1st Day of the First Month.

A PROCLAMATION

—FROM—

JEHOVAH'S MESSENGER

To the Rulers and People of This Nation, and of All Nations.

THE PRESENT POSITION OF THE NATIONS! AND THEIR IMPENDING DOOM.

SOUND THE ALARM!

"Woe to the world, and them that dwell therein! For the sword and their destruction draweth nigh!"

This Proclamation, which the undersigned has made during the last three and a half years, (in the publication of the "Little Book Open," and in many newspaper articles,) appears so strange to those who are ignorant of the designs of God, that they have said, "He hath a devil, and is mad; why hear ye him!"

But what man ever lived, who evolved any great principle before unknown, or who enunciated any truth, however important and grand, of which man had been ignorant, who was not charged with being either a knave, a fool, or a lunatic. And all of those epithets, and many more, have been applied to the undersigned whilst he has in many published proclamations pointed out before their accomplishment the various marvelous and stupendous events which have during the last three years transpired in this country and in Europe. And the fulfillment of the words of God, and of the words of the Messenger in the accomplishment of these events, is demonstrative proof that he is verily a Messenger of the Living God unto all. And hence, all who reject his Messages are guilty before God. Moreover, the Scriptural prophecies relating to the Messenger are voluminous, clear and explicit.

And, therefore, as such embassador, he in love entreats, and with authority commands you to flee from the impending doom. As you value present prosperity, and as you value your eternal salvation, he in love entreats, and in the name of God warns and commands you to listen to and obey his messages, that you may escape the swift approaching wrath of Almighty God. But your wise men, your soothsayers and magicians, your astrologers and scientists, your peace arbitrators, and promoters of peace jubilees, your spiritualists and philosophers, your priests, prelates and preachers, and your crowned heads in solemn conclave assembled, proclaim to you that ye shall have peace. But believe them not. For you shall have war. They tell you that through ages of progression you shall reap rich harvests of wealth and glory. But you shall now reap harvests of plagues and death.

They proclaim to you that you shall have liberty. And if you follow their lead, liberty you shall have. But it shall be the liberty to go forth with them to destruction. They teach that you all shall be converted to righteousness, and shall enjoy a high civilization. But you shall be converted into manure for the field, and into food to be richly enjoyed by the beasts of the field and the fowls of the air. They tell you that you shall have golden ages of light. But your light shall be the flames of your dwellings and palaces, and of your burning cities. Your light shall be the flash of musketry, and the flash of the cannon's mouth, and it shall be the blinding glare of Jehovah's red hot thunder bolts.

They proclaim that the voices of all Nations shall soon be together mingled in one continued and loud hosanna and song of peace. But like the noise of many waters, and like the shriek of the howling tempest, shall the voices of the Nations be now together mingled in one long and fearful wail of horror and anguish, which shall echo over the earth and reverberate through all lands, until by the hurricane of vengeance it shall be hushed in eternal death.

But you will ask: "Wherefore will 'the Lord make the earth empty, and make it waste, and turn it upside down,'" so that there shall be "few men left," "ten of a city and two of a field?"

"Because ye have sinned against the Lord;" because you defy the God of Israel; because you are in rebellion against High Heaven; "because you have transgressed the laws, changed the ordinances [of baptism], broken the everlasting Covenant;" because you "have trodden under foot the Son of God, and have counted the blood of the Covenant, wherewith you were sanctified, an unholy thing, and [have done despite unto] the Spirit of Grace;" and because you do not will reject the Messages of God's present Messenger to you; because you are the seed of the Serpent, and in establishing the Kingdom of Israel God will destroy you in order to commence with a better seed, even as He for the same reason destroyed the antediluvians and all the hosts of Israel that were brought out of Egypt, excepting only Caleb and Joshua; because you are the children of all the whoremongers, thieves and murderers, and of all the monsters who have lived since the days of the flood.

Because you are a generation of thieves, whoremongers and adulterers, and murderers. And God is about to destroy you, because "by measure hath He measured the times, and by number hath He numbered the times; and He doth not move nor stir them, until the said measure be fulfilled;" and your measure of time is fulfilled. He is about to overwhelm you in ruin, because when He destroyed Israel and cast them out, because they had broken the covenants which he had made with them (which were covenants of life and of death, of blessing and of cursing), He extended to you the blessings of "the Holy Covenant," which was also not only a covenant of blessing, but likewise of cursing, and confirmed it to you by the great "Mediator of the Covenant," and warned you that if you should break His covenant, that He would pour upon you all of its curses, even to a far greater extent than He had upon Israel. But you still continue to wickedly break His "Holy Covenant;" and, therefore ("the times of the Gentiles being fulfilled"), He is about to visit upon you all the dreadful curses of His broken covenant. This ruin is also coming upon you, because you have incurred the accumulated curses of the Abrahamic covenant, in having "cursed" Abraham and his children. You shall now be visited with great calamities, because the Devil well knows that his Kingdom is about ended; and you shall be delivered to his wrath and power.

And among the reasons, which can not now be enumerated, why you shall now be cursed, are your manifold abominations by which you have polluted the earth, and impregnated the air with the seeds of plagues and death; and therefore you shall now be swept from the earth by the devouring plagues.

And the Lord God will now cause the House of Israel "to pass under the rod, and will bring them into the bond of the Covenant; and will purge out from among them the rebels." And the Kingdom of Israel, which is "the Kingdom of our Lord, and of His Christ," will be established; and the remnants of you which shall be left, will, during the ensuing "thousand years," become great nations. And the Son of God, who will personally return in A.D., 1888, will reign a glorious King over all the earth.

The definite potential beginning of the Kingdom of Israel, or of the "Embryonic Kingdom of our Lord, and of His Christ," commenced on the tenth day of November, A.D., 1870. For the greatest political earthquake that has occurred since man was upon the earth, culminated on that day. For, two years ago this 10th day of November, A.D., 1872, occurred the definite potential ending of "the Kingdom of men," as demonstrated by different gigantic events which transpired on that day. But the Scriptural, and historic testimony bearing on this point, is too voluminous to be here presented.

The undersigned has, during the last three and a half years, by the publication of "the Little Book Open," and on various occasions, by the publication of newspaper articles, proclaimed to the world that "God's special judgments would be of a local nature until the year A.D., 1873, and that from that year and onward, they would be world-wide," and of a still more dreadful nature. And he has repeatedly stated in these publications, that these judgments would be by the sword, by plagues, by earthquakes and tornados, and by fire and flood, and by other enumerated employed agencies. But the dreadful local judgments which have during the past three years been visited upon the Kingdoms and Nations, are too numerous to be here specified.

But four fearful special judgments are at this moment being inflicted, to wit: the plague and famine in Persia, the flood in Italy, "the horse-plague" in the United States and the fearful fire in the wicked city of Boston.

The following clause in this Proclamation was written toward daylight this 10th of November, but several hours before the undersigned had heard of the Boston fire, now raging. "They tell you that you shall have golden ages of light; but your light shall be the flames of your dwellings and palaces, and of your burning cities."

"God's world-wide special judgments" will most assuredly begin in the year A.D., 1873, and for forty years will follow each other in quick succession. And in the year A.D., 1873, or at the farthest, in the Scriptural year A.D., 1873, (which will end a few months later) a world-wide war will begin which will continue until the year A.D., 1880, when the whole of Europe and other contries will be in a blaze. For France, joined by the late Roman Catholic Powers and by Turkey, will declare war against Prussia and Russia. But Prussia and Russia, with their allies, shall drive the armies and armadas of France and of her allies before them like a whirlwind. And the countries which shall be dismembered will be chiefly France, Turkey and Austria. But the beloved land of America shall not escape, for the Roman Catholics, joined by their Southern allies, and the Protestants North, will be engaged in deadly strife. And at the same time, other dreadful calamities shall overtake you, oh, ye people of America.

"MAKE YOU READY TO THE BATTLE."

"The Anointed," JOHN BISHOP HALL.

HENRIE HOUSE, CINCINNATI, November 10, A.D., 1872. 15-5p

The Burning of Boston.

The news of the prodigious disaster in Boston fills our columns this morning. The area burned over is much less than in Chicago, but the amount of property destroyed is nearly as large as in the Chicago fire. The part of Boston destroyed was that most distinguished for its magnificent business blocks. These were of most imposing appearance, and filled with immense accumulations of merchandise. It is this wealth, massed in gigantic piles of granite, that has suddenly and with awful pyrotechnics passed away.

The first emotion on hearing of the burning of Boston was that of extreme astonishment. Its reputation as that of the most solid city on this continent was universal. That the grandest part of it should go off in a whirlwind of fire was an amazing matter. But our dispatches show that there was no mighty mystery in it. Granite, though beautiful in appearance, and famed for durability, breaks like glass in the fire.

Then the massive granite blocks were without substantial shutters, and in the great heat of a formidable fire the thin glass broke before the thick granite snapped, and the storm of flame had swift access to the inflammable material within. And this is not the worst feature. That most infernal of architectural inventions, the mansard roof, combined with the elevator system gave the fire the impetuous headway that made it well nigh irresistible. The elevators serve to carry a fire originating in the lower portion of a building literally in a flash to the roof; and the mansard roof is a lumber yard with a thin thatch of slate or tin. Under such conditions the appliances for extinguishing fires are at a disadvantage; and our granite blocks are smashed like glass houses and burn like mines of sulphur. The wonder is not that some cities burn, but that all are not destroyed by fire. The burning of Boston is a most serious warning to us all. After the Chicago conflagration it was easy to say that her conditions were exceptional—that she was marvelously inflammable—and that swept by gales between the lake and prairie, it was strange her calamity had not fallen sooner. We, of Cincinnati, prided ourselves that our city was more substantially built than the city of the lakes. We have no room for such complacency now. When solid Boston flames to heaven who shall be called safe? We believe the stone and the brick of which the business blocks of Cincinnati are built are more durable than the Quincy granite which has been the pride of Boston, but with the mansard roofs and gingerbread cornices, and greasy hoistways and plate glass windows unshuttered, we can not, in the face of the tremendous lessons of the times, affect a consciousness of security. We can only trust that Providence may postpone the evil day until we are able to lessen the dangers that now threaten, and have faith in the efficiency of our splendid Fire Department, forgetting when we can that that Department itself advertises by its pomp and circumstance the perils in the midst of which we dwell.

It is a matter of congratulation in the contemplation of the great disaster in Boston that the libraries and antiquities of the city have escaped the destroyer. The handsome and thoroughly equipped offices of the *Post* and *Transcript* are in ruins. The *Journal*, the *Advertiser* and the *Globe* offices were not in harm's way. During many days the details of the fire will be of the greatest interest. The telegraph has done wonders in giving the world the comprehensive account that appears this morning, and with the aid of our maps our readers may obtain a remarkably clear view of the scope of the great calamity.

P. S.—A dispatch at 3 A. M. announces fresh outbreak of fire. We will issue a later edition with additional particulars.

The Great Fire in Boston.

The baptism of fire which has fallen upon the metropolitan city of New England awakens a generous sympathy in the breast of every resident of our city, and so it will be in every part of our country. It is not a case of individual suffering—thousands of families driven from their homes at midnight, and huddled together, cold, hungry and homeless, in the suburbs, as at Chicago; but it is the laying waste of the best business part of the second commercial city in the land, the destruction of a hundred millions of accumulated wealth, the ruin of insurance companies, the beggaring of thousands of enterprising business men, and a disturbance of the great monetary interests of the country. With the exception of the Chicago fire, we have never seen so much sympathy and painful interest expressed as yesterday, when our office was besieged all day by an eager crowd watching for the last bulletin from Boston. The details of the disaster will be found elsewhere in our columns.

Boston is a peculiar city. It had an origin peculiarly its own. It has a history and a strong individualized character, growing out of its origin, which it has maintained for two hundred and forty years. When New York was a feeble Dutch settlement, with one thousand inhabitants, Boston had a population of six thousand, and with its surrounding towns, of twenty thousand sturdy English settlers, who were pushing things with a strong hand. The first fleet, under Governor WINTHROP, arrived in Boston harbor in the summer of 1630. The first settlement was made at Charlestown, but was soon removed to the peninsula, then called Shawmut, but named by the settlers Boston, in honor of JOHN COTTON, who was formerly Vicar of St. Botolph's Church, of Boston, in England.

The original peninsula of Boston embraced only about six hundred acres. By reclaiming land from the sea, it is now three times as large. What was once called "The Neck," a narrow strip of land connecting the peninsula with Roxbury, is now the widest part of its territory. Some four hundred acres in the "Back Bay"—between "The Neck" and Charles River—have been recently filled, and are now covered with the most elegant and fashionable private residences in the city. When the first United States census was taken, in 1790, its population was 18,038, and in 1870, 250,526.

Boston is the richest city in the Union, compared with its population, and second only to New York in its aggregate valuation. The latest statistics we have are those of 1869. Its valuation of real estate was then $332,051,900, and of personal estate $217,459,700; total, $549,511,600. The valuation of New York the same year was: Real estate, $684,183,918, and of personal estate, $281,142,696; total, $965,326,614. The valuation of Philadelphia the same year was: real estate, $470,851,800; personal estate, $8,188,873; total, $479,040,673. Of Cincinnati the same year the valuation was, real estate, $72,243,844, personal estate $58,471,660, total $130,715,510. With a population a little larger than Cincinnati, it has a valuation more than four times as great. With one-fourth the population of New York, it has a valuation more than half as large. About one-third of the population of Boston are Irish, and more than half the births and marriages are among the foreign population. Deducting this portion of the population, which have but little wealth, it will readily be inferred that the original and native stock are in comfortable circumstances, and in this their great trial will not need aid from abroad in the way of charity. It will be seen by the statements above that the valuation of personal estates in Boston is nearly equal to that in New York, and this does not include the millions of Boston capital which is invested in railroads and other objects at the West.

There have been several great fires in Boston, the largest, until that of yesterday, in 1760. Then the buildings were of wood; now they are of brick and granite, many with iron shutters and apparently fire proof. It seemed impossible that a fire could have raged uncontrolled over such securely built and extended space. It was not the old, but the newest and the best constructed warehouses in Boston that have crumbled into ashes and debris. Let us take a glance over the burnt district.

The fire broke out on the corner of Summer and Kingston streets. Summer street, twenty years ago, was wholly occupied by elegant private residences. Here was the residence of EDWARD EVERETT, PETER C. BROOKS, MR. APPLETON, DR. FROTHINGHAM, and other eminent citizens. The hum of business was far in the distance. About this time C. F. HOVEY & CO. put up an elegant granite building near Washington street, for their large retail dry goods trade. People thought they were crazy, and that trade would never follow

GRANT, "THE DUMMY."

A Fine Theme for Ridicule.

[From the New York Evening Post.]

It is very well known that the President does not possess what is vulgarly called "the gift of the gab." He cannot make an extemporary speech, nor, we believe, a speech of any kind. His life has shown that he can face a hostile force, when bullets and cannon balls are flying about like hail, with perfect coolness and self-possession; but an array of upturned faces, though ever so friendly, puts him out of himself. He hesitates, stammers, and finally retires. as dumb as an oyster. There is many a shallow-pated, empty-hearted fellow, who has never done a solitary thing to redeem his life from perfect contempt, who will talk on his feet by the hour on almost any subject; and yet this silent, quiet soldier of ours, who has performed achievements that will live by the side of the most renowned in history, is comparatively tongueless.

It is a great convenience and sometimes a pleasure, to others as well as to ourselves, to be able to improvise a neat, facile, able, or even voluble discourse; but it is no demerit not to be able to do it, much less a disqualification or disgrace. Some of the most intellectual and cultivated men that the world has ever known have shared the inability with less gifted mortals. Our most philosophical and learned President, Jefferson, whose writings are regarded as models, changed the messages of the Executive to Congress from oral into written discourses; because of his aversion to the former, while our most active and energetic President, Jackson, was almost as incapable of making a speech as President Grant is. The most copious and graceful among our old authors, Washington Irving, could scarcely deliver an ordinary dinner toast with composure. Hawthorne, whom a high critical authority pronounces the best writer of English that ever lived, would run away rather than face the commonest audience, and one of our most illustrious poets makes it the condition of his attending a public dinner that he shall not be called upon to say a word. Artists, like literary men, are supposed to have some degree of *nous*, but who that has been invited to one of their symposia cannot recall some pitiable sight, when even the best among them has been got upon his legs?

Eloquence is charming, and the faculty of easy and graceful utterance to be desired by all men, just as every woman ought to wish to sing with exquisite skill; but it is no more

discreditable to a man not to be a Demosthenes or an Everett than it is for a woman not to be a Nilsson or a Lucca. What shall we say, then, of the taste of those newspaper gentlemen who think it immense fun to ridicule Grant's want of oratorical ability? How keen must be their sense of humor, how delicate their perception of the nature of a joke, and how just, too, their appreciation of the merits and demerits of human character! The funny creatures, we have no doubt, laugh to splitting when they encounter a bald-headed old gentleman, and would die of a guffaw should they see an armless veteran in the streets.

Miscellaneous

THE SHAKERS SHAKEN.

A Great Ferment Among the Younger Members—Probability of a Split Throughout Their Eighteen Rich Societies—The "Everlasting Marriage Question" Agitating Them.

The strange ways and doings of the Shakers, or Shaking Quakers, have been for more than half a century one of the standing jokes of Christendom. They have been esteemed at once the queerest and the foolishest of mortals. We Americans have been accustomed to stand and hold our sides to repress the inextinguishable laughter with which the sight affected us, when one of the curiously garbed males of this species passed us in the street. But "let those laugh who win." There was a bond, a faculty of agreement among these people that has enabled them to do wonders. The laugh is getting to be rather on their side.

There is no need of a rehearsal of what they have done in their external affairs. Everybody knows how—by practicing rigid economy and self-denial, and "co-operative housekeeping," abstaining from "stirpiculture," putting their men of financial ability at the head of their financial affairs, buying always cheap at wholesale, and selling dear, both wholesale and retail, carefully abstaining from all risks and commercial gambling, wearing cheap raiment of a uniform pattern for a century, and maintaining a system of subordination to elders by help of their religion—their eighteen societies have been made uniformly prosperous. These societies, many of which are very rich, are located as follows:

Alfred Community, York County, Mo.; Cleveland, O.; Dayton, at Dayton, O.; Enfield, at Thomsonville, Conn.; Grafton, at Grafton Junction, Mass.; Enfield, Grafton County, N. H.; Mount Lebanon, Columbia County, N. Y.; Mt. Morris, Livingston County, N. Y.; Preston Union, Logan County, Ky.; Shaker Village, Merrimack County, N. H.; Shirly Village, Middlesex County, Mass.; Tyringham, Buckingham County, Mass.; Union Village, Warren County, O.; Watervleit, Albany, N. Y.; West Pittsfield, Mass.; West Gloucester, Cumberland County, Me.

While the mixed multitude of "scientific" socialists have swaggered on and off the stage, these unscientific experimenters in the most important relations of life have kept on the even tenor of their way. Although they have not, even after becoming rich, allowed much cultivation of the esthetic side of human nature on their vast fertile domains, they have permitted the spirit of progress to creep in upon them in the shape of such agricultural machinery as will aid them in money-making. They possess some of the most wonderful barns in the world, where the preparation of cattle food, &c., is accomplished by help of water-power. Their system, like Romish and all other monasticisms, inasmuch as it peremptorily demands the suppression of some of the strongest impulses of human nature, is necessarily arbitrary and tyrannical, yet their communities have become

"CITIES OF REFUGE"

for the whole land. Since the knowledge of them has become widespread, thousands of men and women have regarded them as a "last ditch," and have said within themselves, "If things come to the worst, I can join the Shakers."

The fact has recently come to light that the Shakerism of the past will certainly not be that of the future. Although any one visiting their great "unitary homes" would probably neither see nor hear anything of the impending revolution, there is reliable information from various sources that Ichabod is written upon the sleepy old system. The spirit of the age has at last worked its way through all the barriers raised by the conservative old leaders, and it is an indubitable fact that through all their brotherhood and sisterhood those over middle age are in a

PERFECT FERMENT

on that inevitable marriage question, which, sooner or later, plays the mischief with "the best laid schemes of those mice or men" who strive to suppress it.

Spiritualism is reacting upon "Zion" in a way that was not down on the bills at all, and with the help of numerous other "isms," is sweeping them from their old moorings. Whoever calls at one of the homes is met by venerable elders who are affable so long as the subject of discourse is crops or machinery or "chastity;" but if the subject of any change in their sexual relations is broached they at once draw in their heads and are

AS MUM AS TURTLES,

and all the younger members follow suit through fear. Nevertheless, old as well as young often acknowledge to those outsiders with whom they are intimate, that they feel a change coming.

One leader, when pushed with regard to his worship of "Mother Ann, will say, "Never mind Mother Ann;" she may be the very devil and yet we be all right." When another leader hears of this frank avowal of doubt he is astonished and upset, and wonders that Brother —— could talk in that way.

SHAKER HYACINTHES.

Another prominent member will say to an eminent outsider, "I am in love with one of the sisters, and we are bound to marry; I belive we have been all wrong about that. But can I, with a few hundred dollars they will let me take out, face the hard world? I have been the means of bringing $50,000 into the Society, but they will give me but a pittance to go out with."

A man named Sears, who had long dwelt in the Mount Morris Community, seceded a while ago, and, having made considerable money, is now about to create a stampede from there of at least a dozen couples. He has picked out his Dulcinea, and the others are all "making eyes" at each other in a most unmistakably and un-Shakerly manner, to the horror and dismay of uncorrupted Zion. Sears is now in Kansas buying land for these seceding Ephraims and "backsliding heifers."

This great falling away will doubtless be the signal for a general movement among al the younger Shakers for

A CHANGE OF BASE.

But it is to be hoped that they will not give up their system of living entirely. There are several very successful communities of long standing in which the usual marriage relations exist. The theory of the Oneida Communists that integral socialism is impossible in connection with ordinary marriage is untenable. The Hopedale, Mass., success of seventeen years, and the "North American," N. J., of fourteen years, would show this; but the old German communities settle it beyond cavil. The Zoarites, established in 1816, live married or single as they choose, are rich, a good moral people, and number about 500. Christian Metz founded "Ebenezer" near Pittsburg in 1846. They maintained the marriage relation. They have now 30,000 acres in Iowa, and are very rich, some members having brought in $100,000, $60,000, &c. The Bishop Hill (Illinois) Swedish colony began in 1846. When last heard from they were 500 strong and well off. They prefer celibacy, but do not object to marriage. The Icarian Community began in 1854 at Nauvoo. They have a large domain in Iowa. They maintain the ordinary family and marriage relations.

It will be seen from the above facts that the progressive Shakers need not be frightened away from communism because they are about to enter the "holy bonds." It is thought by the admirers of the Oneida Community that when the leader of that unique caravansary dies "the heavens and the earth will

PASS AWAY WITH A GREAT NOYES;"

but it is probable there "won't be much of a shower" on that occasion, and that genuine human "stirpiculture" will not be greatly hindered by it. The Shakers, with their long training in normal industries, their religion, honesty, frugality, economy, and chastity, will make splendid material for carrying out scientific socialism of any sort. The best thing they can do is to "separate the sheep from the goats." Let them count noses for and against matrimony. Then let the eighteen domains be divided—a certain equitable number to go to the Benedicts and their spouses, and the rest to remain in the hands of the ancient bachelors and maids.

Cities of the United States Having Over 10,000 Inhabitants.

CINCINNATI, January 1.

To the Editor of the Weekly Times:

Some time since there appeared in the *Commercial* what purported to be a correct list of all the cities in the Union containing over (10,000) ten thousand inhabitants. But as I entertained some doubts as to its correctness, I have made a careful examination of the official statistics, and find that instead of (134) one hundred and thirty-four, as stated, there are (157) one hundred and fifty-seven, a list of which I give below in the order in which they stand, together with a corrected enumeration of the population of each one separately:

Name.	Population.	Name.	Population.
New York, N. Y.	942,292	Bangor, Me.	18,289
Philadelphia, Pa.	684,022	Leavenworth, Kan	17,873
Brooklyn, N. Y.	396,099	Ft. Wayne, Ind.	17,718
St. Louis, Mo.	310,864	Springfield, Ill.	17,364
Chicago, Ill.	298,977	Auburn, N. Y.	17,225
Baltimore, Md.	267,354	Newburg, N. Y.	17,014
Boston, Massachusetts	250,526	Norwich, Conn.	16,653
Cincinnati, Ohio	216,239	G'd Rapids, Mich.	16,507
New Orleans, La.	191,418	Sacramento, Cal.	16,283
San Francisco, Cal.	149,473	Terre Haute, Ind.	16,103
Buffalo, N. Y.	117,714	Omaha, Neb.	16,083
Washington, D. C.	109,199	Williamsport, Pa.	16,030
Newark, N. J.	105,059	Elmira, N. Y.	15,863
Louisville, Ky.	100,753	New Albany, Ind.	15,396
Cleveland, Ohio	92,829	Augusta, Ga.	15,389
Pittsburg, Pa.	86,076	Cohoes, N. Y.	15,357
Jersey City, N. J.	82,546	Newport, Ky.	15,087
Detroit, Mich.	79,577	N. Brunswick, N J	15,056
Milwaukee, Wis.	71,440	Burlington, Iowa	14,930
Albany, N. Y.	69,422	Lexington, Ky.	14,801
Providence, R. I.	68,904	Bloomington, Ill.	14,590
Rochester, N. Y.	62,386	Burlington, Vt.	14,487
Allegheny, Pa.	53,180	Allentown, Pa.	13,884
Richmond, Va.	51,038	Galveston, Texas	13,818
New Haven, Conn	50,840	Lewiston, Me.	13,600
Charleston, S. C.	48,956	Alexandria, Va.	13,570
Indianapolis, Ind.	48,244	Lafayette, Ind	13,506
Troy, N. Y.	46,465	Wilmington, N.C.	13,446
Syracuse, N. Y.	43,051	Haverhill, Mass.	13,092
Worcester, Mass.	41,105	Minneapolis, Minn	13,066
Lowell, Mass.	40,928	Sandusky, Ohio	13,000
Memphis, Tenn.	40,226	Salt Lake, Utah	12,854
Cambridge, Mass.	39,634	Keokuk, Iowa	12,766
Hartford, Conn.	37,180	Fond du Lac, Wis.	12,764
Scranton, Pa.	35,092	Binghamton, N Y	12,692
Reading, Pa.	33,930	Oshkosh, Wis.	12,663
Paterson, N J	33,579	Springfield, O.	12,652
Kansas City, Mo.	32,260	Newburyp't, Mass	12,595
Mobile, Ala.	32,034	Vicksburg, Miss.	12,443
Toledo, Ohio	31,584	Lockport, N. Y.	12,426
Portland, Me.	31,413	Pottsville, Pa.	12,384
Columbus, Ohio	31,274	Little Rock, Ark.	12,380
Wilmington, Del.	30,841	San Antonio, Tex.	12,256
Dayton, Ohio	30,473	Concord, N. H.	12,241
Lawrence, Mass.	28,921	Logansport, Ind.	12,191
Utica, N. Y.	28,804	Des Moines, Iowa	12,035
Charlestown, Mass	28,323	Woonsocket, R. I.	11,527
Savannah, Ga.	28,235	Jackson, Mich.	11,447
Lynn, Mass.	28,233	Georgetown, D. C.	11,384
Fall River, Mass.	26,766	E. Saginaw, Mich	11,350
Springfield, Mass.	26,703	Aurora, Ill.	11,162
Nashville, Tenn.	25,865	Hamilton, O.	11,081
Covington, Ky.	24,505	Rockford, Ill.	11,049
Quincy, Ill.	24,152	Schenectady, N.Y	11,026
Salem, Mass.	24,117	York, Pa.	11,003
Harrisburg, Pa.	23,104	Rome, N. Y.	11,000
Trenton, N. J.	22,874	Easton, Pa.	10,987
Peoria, Ill.	22,849	Waterbury, Conn.	10,826
Evansville, Ind.	21,830	Macon, Ga.	10,810
Atlanta, Ga.	21,789	Madison, Ind.	10,789
N. Bedford, Mass	21,320	Norristown, Pa.	10,753
Lancaster, Pa.	21,233	West Troy, N. Y.	10,693
Oswego, N. Y.	20,910	Altoona, Pa.	10,610
Elizabeth, N. J.	20,832	Portsmouth, O.	10,593
Hoboken, N. J.	20,297	Montgomery, Ala	10,588
Poughkeepsie, N Y	20,080	Nashua, N. H.	10,543
Camden, N. J.	20,045	Oakland, Cal.	10,500
Davenport, Iowa	20,038	Portsmouth, Va.	10,492
St. Paul, Minn.	20,030	Warwick, R. I.	10,458
Erie, Pa.	19,646	Biddeford, Me.	10,282
St. Joseph, Mo.	19,565	Wilkesbarre, Pa.	10,174
Norfolk, Va.	19,229	Galesburg, Ill.	10,158
Wheeling, W. Va.	19,280	Hannibal, Mo.	10,125
Bridgeport, Conn.	18,969	Rondout, N. Y.	10,114
Petersburg, Va.	18,950	Ogdensburg, N.Y.	10,076
Taunton, Mass.	18,629	Stockton, Cal.	10,066
Chelsea, Mass.	18,547	Zanesville, Ohio	10,051
Dubuque, Iowa	18,434	CouncilBluffs, Io'a	10,020
		Akron, Ohio	10,006

Of the above list, the State of New York has twenty-one, that being the greatest number of the largest cities of any State in the Union. Pennsylvania comes next in order with sixteen, Massachusetts fifteen, Ohio eleven, while Florida, Nevada and Oregon are without a single city of ten thousand inhabitants.

A. N. PIPER.

TO MEND CRACKS IN STOVES.—Take wood ashes and salt, equal proportions in bulk of each, little less of salt; reduce to a soft paste with cold water, and fill cracks when the stove or range is cool. The cement will soon become perfectly hard.

A GOOD harness blacking is made of four ounces hog's lard, sixteen ounces Neat's-foot oil, four ounces yellow wax, twenty ounces ivory black, sixteen ounces brown sugar, and ten ounces water. Heat the whole to boiling, and stir until it becomes cool enough to handle; and then roll it into balls about two inches in diameter.

An Excellent Varnish for Harness. —Procure half a pound of gum shellac, break the scales fine, and put them in a jug or bottle; add alcohol sufficient to cover the gum; cork tightly and place where it will be kept warm. In about two days, if shaken frequently, the gum will be dissolved and ready for use. If the liquid appears as thick as thin molasses, add more alcohol. To one quart of varnish add one ounce of good lamp black and an ounce of gum camphor. Such varnish will not render leather hard but will keep the harness from becoming soaked with water and the surface clean and neat for a long time. A coat of it will effectually prevent the oil in the leather from soiling one's hands. Nothing is better to render a farmer's boots water proof than an occasional coat of this leather varnish.—*Home Journal.*

The Cutting of Glass.—A sharp point of hardened steel will cut glass nearly as well as a diamond. Take an old worn-out three-cornered file, grind the end to a three-cornered point: heat it red hot, and immediately plunge it into a mixture of snow and salt. Re-touch it on the stone to remove the scale, and it is ready for use. If rightly done it will give very good satisfaction. In using it hold the file near perpendicular, slightly inclined forward, and with a gentle pressure draw it rapidly over the glass, without changing its inclination to the surface. In cutting thick glass it is safer to cut on both sides before attempting to separate the pieces, but thin glass may be cut with the greatest facility. When the point becomes dull from use, it will produce only a ragged surface—scratch—but will not cut. It then needs regrinding. A single turn of the stone is sufficient to put it into working order again. Such a glass cutter is very serviceable for preparing glass for various purposes.

The Papers. — It is strange how closely men read the papers. We never say anything that anybody don't like but we soon hear of it, and everybody tells us about it. If, however, we once in a while happen to say a good thing, we never hear of that ; nobody seems to notice that. We may pay a man a hundred compliments and give him a dozen puffs, and he takes it as a tribute to his greatness, and never thinks of it, never thinks it does him any good. But if we happen to say something this man don't like, or something he imagines a reflection on him or his character, see how quick he flares up and gets mad about it. All our evils are daily charged to us, but we never, apparently, get any credit for what good we do.

Beating of Animals.

No bad habit or practice pays one less than abusing his work animals. Any one who does not think so, may open a book and keep an account of his fighting for one or more years, and he will find that for all the licks, kicks, and jerks he has given his horse, not a copper of profit is gained. Fight your horse as you will and when you will, it is always hard work thrown away, and a most unpleasant feeling, besides, aroused on the part of the one who does the fighting. Denton, Offutt, Rarey, Fancher, Clarke, and others have demonstrated that there is an easy way to control a horse for any purpose desired, and that abuse is always sure to defeat the object aimed at. Even if these men had not studied the nature and learned the proper way of handling and managing a horse in order to insure his greatest value to the farmer, it ought to be apparent to every passionate fighter that the abuse of his horse does not produce any good results, but, on the contrary, it is a positive injury. A passionate and unthinking man may curse his team for a spell, and fret himself terribly, but the horses are damaged very little by this sort of foolery; but if he lets into them with the whip, and pulls and jerks them about by the reins, he does them a real injury, an injury that comes out of the owner's pocket, by diminishing the capacity of the animals to perform good service. Aside from this there is another which should influence men to treat their horses kindly and properly. The Christian spirit which religious professors so earnestly speak of, should restrain men from inflicting pain on their animals. We hope all professors, as well as others, will consider the folly, if not the crime, of abusing work animals, and remember that it puts no money in their pockets, and besides creates an ill-natured and unpleasant feeling whenever the cuffing, kicking, and jerking of the horse is practiced.—*Colman's Rural.*

was but a pretext: this high-sounding drama ends in an every-day comedy."

Determined beforehand to remain silent in the face of the attacks which will be leveled at me, I desire once for all to give to the thoughtful, and more especially to the Christian public, explanations which bear unavoidably a personal character, and this appears to me to be a duty I owe to the consciences which my example must of necessity either perplex or enlighten.

If I had left my convent for the purpose of marrying—which was not the case—I would not hesitate to admit it, for I should have done nothing which could not be openly avowed before those who place the natural law of God, with its inalienable rights and duties, above human laws, and especially above conventional engagements. That which is really a matter of guilt and blame is to drag on without conviction, and too often without morality, the chains of obligations which have ceased to bind, save only out of deference to the prejudices of the world and the calculations of individual interest. That which ought to excite reprobation, that which, for my part, I have always looked upon with horror, is not marriage, but sin! Unswervingly faithful to the principles of the Catholic Church, I feel myself in no manner bound by its abuses; and I am profoundly convinced that among the most fatal of these abuses are perpetual vows. The fault of LUTHER lay not in that pure and pious marriage in which his example ought to be followed by the larger number of those who load him with maledictions; it was solely in his rupture with the legitimate traditions of the necessary unity of the Church.

I repeat, then, if I had quitted my convent in order to marry, if I had sacrificed the glorious pulpit of Notre Dame de Paris to a great and legitimate attachment—it may be, to a conscientious duty—I should not feel that in doing so I had done any thing which needed apology. But if I had not had sufficient frankness and courage, if for the sake of better preparing any secret designs I had consulted them under the veil of dogmatic controversies, I should have been guilty, deeply guilty, and I should have deserved to find myself disavowed and scorned by all honest hearts.

Only, if I may be allowed to say so, this mean calculation would have been no less absurd than unworthy. In the presence of the deeply rooted and all-powerful prejudice which has prevailed for ages among the Latin nations, and especially among the French, I could never have been simple enough to hope that a few utterances against papal infallibility and against compulsory celibacy would change as by enchantment the whole current of opinion. In making the declaration

THE PRIESTHOOD AND MARRIAGE—MR. AND MRS. HYACINTHE LOYSON.

which I have never for one moment ceased to make, and which I now once more repeat, that I intend to remain a Catholic and a priest, I should not have practically ameliorated in any degree my position in regard to marriage. I should, on the contrary, have aggravated it, and I should have created for myself, in a certain sense willfully, a situation which to most would have appeared illogical, insupportable, and without solution.

If I could have so trifled with my conscience, with the consciences of others, if for me the most formidable problems of religion had been but pretexts for my interests or my passions, it would have been more easy for me to have accomplished my object by inflicting on Protestantism an insult which it does not deserve, and deceiving the high-minded friends whom I number in its ranks. I could have found among them, by entering their communion, the justification which I should have sought for in vain under the banner of the Catholic opposition to the Council and the new dogma.

No, my marriage has no connection with any religious convictions, nor with any act of the 20th of September, 1869—or rather, let me say, it is most intimately connected with them, but in that large and general sense which binds together all the steps achieved by a soul in progress toward light and liberty. I will express my meaning with entire openness. I owe to the rule of religious celibacy some of the most exquisite joys, some of the most profound and decisive experiences, of my existence. From the age of eighteen, when I chose it, I have observed it with a fidelity for which I give glory to God. If now, at the age of forty-five—in the calmness as well as in the maturity of my judgment, of my heart, of my conscience, in a word, of my whole being—I believe myself bound to renounce it, it is that marriage comes home to me as one of those laws of the moral government of the world which can not be set aside without overturning the fabric of life, and without running counter to the will of God. I did not say that this law comes home to all. I believe that celibacy may be a holy and glorious exception. I only say that this law presents itself unmistakably to me. When a man has received in his heart, as another exception no less rare, holy, and glorious, that pure and lofty love in which the world does not believe, because it is not worthy of it, such a man, be he priest or be he monk, has the most absolute proof that he is not of the number of those self-dedicated victims of whom the Gospel speaks. Such a man am I; and here once more I give glory to God for what he has wrought in me. Such workings of his spirit may appear contradictory; but their true harmony is known to him. At the very moment when I seemed to be abandoned, renounced by my friends and by my kinsmen, exiled by blow upon blow from my Church, from my country, from my family, he sent on my solitary and desolate path a noble and holy affection, a sublime devotion, poor in this world's goods, rich in the gifts of intellect and of heart; and when all had crumbled away, alone, or almost alone, this support remained to me. Surely this support would not be what it ought to be, I should not recognize the blessing which God has given me, were I to hesitate in seeking for it the consecration of marriage.

And why should it be otherwise? I see no reasons which make marriage unlawful to me; for I can not admit as such the law of any ecclesiastical system, and still less the prejudices of my fellow-countrymen.

I will ever submit myself to the laws of the Church when I am not called upon to recognize as such what Jesus Christ, speaking to the Pharisees of the ancient people, already designated as "the commandments of men which made of no effect the commandments of God." (Matthew, xv. 6–9.) It is fully admitted that celibacy is not an article of faith; it ought to be acknowledged that it is not even a matter of Catholic discipline, but merely of the discipline of the Latin Church. Even at this hour, in the East, the Catholic clergy are married, with the full approbation of the Holy See. It is true that such marriages must precede and not follow ordination; but this restriction, besides being full of objections, is without meaning in the eyes of sound judgment, and does not the less establish in all its strength the principle that, in the mind of the Church, there exists no real incompatibility between the two great sacraments of ordination and marriage.

The countervailing prejudice belongs to a perversion of moral ideas, which one has a right to marvel at finding among Christian nations. How have they come to degrade marriage to this base and unworthy conception of it, which is as repugnant to the delicate and generous instincts of the heart as to the teachings of revelation? Truly, if marriage is but a concession to the infirmity or even to the passions of our nature, I admit that it is for the priest a degradation and defilement. But I am then equally at a loss to see how it can be reconciled with the dignity conferred by Christian baptism, with the holiness which our Christian profession demands; and, to be logical, it would be necessary, with TERTULLIAN, to forbid it to true Christians every where. Christian marriage—the only marriage of which I speak—is not a concession to our weakness, it is not even a mere means for perpetuating our race; it is, if I may be allowed to quote myself, "the most complete, the most intimate, and the most holy union that can exist between two human beings." It is thus that I defined it only five years ago in the pulpit of Notre Dame; and I added, with St. PAUL and the whole Catholic tradition, that it has been since the Gospel the mysterious and the radiant likeness of the union of the Divine Word with human flesh—of the union of Christ with the Church—"Sacramentum hoc magnum est, ego autem dico in Christo et in Ecclesia." (Ephesians, v. 32.) It is because we no longer understand the doctrine of the apostles, nor the examples of the first Christians, that we have ceased to see in the union of husband and wife "the estate of marriage honorable in all" (Hebrews, xiii. 4); that we have come to regard it as incompatible with the condition of the perfect life; and that we shudder to think of the proximity of the altar of God to the family hearth, which also ought to be a sanctuary, and in one sense the first of all sanctuaries!

Another error, not less fatal and not less widely spread, consists in regarding the state of celibacy as capable of being made the subject of a perpetual engagement. Precisely because it relates to what is most personal, most delicate, and, I ought to add, most perilous in the relations of the soul with God, celibacy ought to remain at each moment of its duration the work of grace

PICTURES OF SHAKER LIFE.

BY AUGUSTUS WAGER.

XII.

Our Love-Scenes in Winter.

Six degrees above zero, and our good old orchard, the summer retreat of Shaker lovers, covered with snow! Whither shall the broad-brimmed Saint take refuge, in order to declare to his dear Gospel sister how ardently he loves her, and how coldly he believes in the dogmas of his faith? Can he expect the delicate Shakeress to brace the fierce North wind, and to hasten again to the same old trees whose green foliage, a few months ago, concealed her trembling form, when nestling lovingly on his breast? Can he utter, or she hear, tender promises and vows with teeth chattering and feet stamping for cold? But the icy temperature cannot destroy the ardor in our souls, and, in spite of all difficulties, the loving Shaker will, in the winter time, continue to tighten the sweet bands by which, during the summer, he had fettered his favorite sister in Zion. And she (tender-hearted, innocent soul!) will feel sympathy with the suffering of broad-brims, and listen, with truly Christian charity, to the sad tale of that young and good-looking brother, describing so earnestly his sorrows at not being always in her company, and so fervently his passionate love toward her. Who will blame her, when she concludes to have "union" with his endeavors to defeat the spies and the watchfulness of Elders, and, woman-like, in mother-wit far excelling the brother, plans and arranges rendezvous, and plays the heroine in the drama of Shaker love?

It will be necessary, in a few words, to sketch the inside of our dwelling-house. It is a two-story brick building with two wings, divided by a hall, one wing containing the rooms of the brethren, the other those of the sisters, and, as the doors open into the hall, the brethren's and sisters' rooms are opposite each other. "Up garret," or in the third story, houses our aristocracy, consisting of two Elders and two Elderesses, our teachers and patterns in dancing and other pious works.

Our orders will strictly forbid a brother or a sister to visit the opposite rooms, except on necessary errands or during the time of those entertaining union meetings, described in a preceding picture. It is also a rule that at least two persons should occupy one room, but generally we crowd four or five into it, "as a protection to each other."

A separate wing contains the kitchen, and above it is the family's meeting-room, built of extraordinarily heavy and solid timber, on account of our stamping during divine worship.

The brethren rise at 5 o'clock in the morning, and congregate in the sitting-room down stairs, where they spend the time till breakfast in reading or lounging on the benches. We converse little, and then always cautiously, fearing that some wide-awake saint will make capital of a few unguarded words. During this time, a few sisters will clean and arrange the rooms vacated by the brethren, generally one sister attending to one room. Already we have been sitting mute for a quarter of an hour, when suddenly a young brother arises, and, holding his forehead in his open palms, complains of headache and the heat or oppressive air of the room. He walks out, apparently suffering. As soon as he closes the door his headache seems to have left him miraculously. He throws quick and careful glances above, before and behind him, and, nobody being in sight, hastens with noiseless and elastic steps into his room up stairs. There a young sister is cleaning and sweeping and dusting; but broom and duster cease to work now, while tongues are busy and eyes are eloquent. That young man and the quaint little Shakeress feel a "carnal" attachment for each other, and seek every opportunity for a few golden moments to converse. They have so much to tell!—Chatting about the Elders, and swearing undying love, gossiping about the brethren, and calling each other endearing names, telling tales about the sisters, and planning for the future. All this has to be said in a few precious moments. But, indeed, they are precious; for, not daring to converse loud, but only in a whisper, the two "cross-bearers" must necessarily approach each other quite closely, in violation of our saintly "three feet apart" rule—so closely even, that the striped linen of the sister's neckerchief will touch the brother's blue jacket. There is also danger of somebody, at any moment, interrupting this sweet love-scene, but danger will increase the pleasure, and happy are the lovers in "the kingdom on earth."

During this time another interesting scene takes place in the milk cellar. A young sister there is working out her salvation by attending to milk and cream and butter. The churning of butter is hard work. Therefore she has asked clandestinely a stout young brother for his assistance. He has been only a short time amongst us, and, knowing our strict laws regarding the sexes, is timid and reserved in his conversation with this young Shakeress. He churns diligently, far too fast for her, who, every few minutes, examines the churn to see if the butter is coming, or, in showing him how to turn the handle, coquettishly brushes his big sunburnt hand with her little white fingers. She will, by smiling and laughing and talking, encourage the taciturn brother into a conversation, and at last, tossing her head at his incomprehensibility, pops the question: "Are you going to stay here?" The brother cautiously evades a direct answer, and hearing her half-suppressed sigh, ask timidly: "Are *you* going to stay among the Shakers all your life?" Zion's pretty dairymaid lays hastily the milk-pan aside, and approaching him closely, and laying her hands upon his shoulders, and looking long and tenderly in his upturned face, whispers: "I'll tell you something, but you must never say a word about it." "Nay, I sha'n't," replies the churning saint. "I am going to leave next spring," the little Shaker coquette exclaims, having accomplished her aim of establishing a confidential conversation with this brother. Who knows what will follow?

After breakfast the brethren employ themselves in their usual occupations. If in cold weather, they work in our seed or broom shops, and they exert their ingenuity in the invention of excuses for visiting our kitchen. There the young daughters of Zion, under the supervision of a well-tried matron, cook and bake the earthly nourishment while the Elders "up garret" prepare the spiritual food. Our order will not allow the brethren to enter these Vestalian halls except on urgent business. Behold, how urgent, how pressing our business is! There comes a brother from a seed shop with a tin-cup of milk in his hand. He enters the kitchen with a request to warm the milk for his cat, although a roaring fire is burn-

ing in his shop. He is an experienced diplomatist, and has learnt something during the many years of his Shaker life. He does not notice the young sisters, but addresses the old, watchful lady, flattering and humbugging her, while he purposely places his milk on a corner of the stove hardly reached at all by the heat. Then, apparently from mere civility, he will say a few words to the younger sisters, but will, by some dexterous machination, soon be entangled with them in a long and lively conversation, till his milk begins to boil even at the cold corner, and the aged guardian of Shaker innocence r minds him of "his being long enough in e kitchen."

Shortly afterwards another young brother enters; he has hurt his finger, and cannot tie the string around the bandage. Won't that young sister be so kind as to tie it? Certainly; but oh, what a contrary string! What precious time the tying of that bandage requires, and how the eyes will speak when tongues must be mute! Another one comes asking for some hot water to shave. He feels cold; can he warm himself just a few minutes? The request is granted cheerfully by the young sisters, and reluctantly by the aged warden. It seems he has just arrive from the North Pole, and would never feel warm again, so long does he remain. An hungry Gospel brother enters; he felt unwell this morning, ate very little breakfast; won't the sisters be so kind as to give him a piece of pie? Of course they will; and while eating the sweet pie he enjoys the sweet conversation with his sweet Gospel relatives.

Still another brother comes. He has found an egg somewhere—perhaps, a few minutes ago, stolen it himself from the hen-house—and, like "a good and honest believer," delivers it to the kitchen. The egg was his excuse; his object, to see the cooking beauties of Zion. He has a long story to tell about the egg, but is cut short in the middle of it by the aged guardian requesting him to obey the order and retire.

The day passes on, and when evening approaches we observe a young Shaker cautiously ascending the stairs of an uninhabited out-building, used in the day-time as a wash-house, and entering a room. There he kindles a fire in the stove, and, without lighting a lamp, remains waiting in the darkness. Before long a young Shakeress will come in the same room, and sitting close to the young man, will, while listening and responding to his sweet words and caresses, constantly watch a certain window in the opposite dwelling-house. The window belongs to her own room, and is darkened by a blue curtain. A sweet half an hour has passed, as the girl, suddenly rising and pointing to the window, whose blue curtain has disappeared, exclaims: "See there! I am wanted. I must go."

She has an assistant in her room, and if the Eldress in the course of the evening calls and inquires for her, her confederate will answer, "She just went out," and raise the curtain as a signal of danger, and a warning for her to return into her room. Shaker girls, how sly and how cunning our gospel will make you!

So we endeavor practically to illustrate the teachings of our Elders to love and to bear with each other. But how unjust these Elders are, how hard to please! Whenever they discover a loving broad-brim and an affectionate white-cap in tender conversation, they exhibit a surprisingly wrathful spirit, threatening with "excommunication and the loss of our privilege." Therefore we are compelled to love in secret, and amid dangers; but what during the summer we commenced in the good old orchard, we continue during the winter in uninhabited rooms, or in Zion's kitchen or milk-cellar—love-scenes of the "flesh-hating" population of Shakertown.

EMBER 7, 1872.

[Written for the Weekly Times.]

PICTURES OF SHAKER LIFE.

BY AUGUSTUS WAGER.

XIII.

Our Mail.

Shakertown's mail has arrived, and our aged mail-carrier takes possession of it. His commission for this office is dated from the moment when, a number of years ago, he displayed a fabulous talent in espionage, and a curiosity far surpassing the usual inquisitiveness of the children of Zion. After wiping carefully his spectacles, he will leisurely examine each envelope, and reading the postmark and the address, speculate on the probable writer, or the contents of the letter. Having to his satisfaction performed this daily branch of his office, he ascends "up garret," the domicile of holy Elders and sinful men, of saintly Eldresses and feeble women, and delivers the mail to his superior. This sublime personage will read the addresses again, and transfer those directed to sisters into the hands of his holy partner in the government of Zion, the Eldress. Now a scene will take place, whose bare recollection will bring the blood of shame in the writer's countenance, and whose description will call forth words of indignation from the lips of every "Gentile" man or woman.

"The Elder wishes to see you up garret," is the message sent to a young brother, who directly climbs up the ladder to holiness, or wretchedness, and enters the room of the saint in drab. "Here is a letter for you," says that holy personage, at the same time placing himself in a listening attitude. The brother opens the letter, and *reads its contents to the Elder*. "Are such things possible?" I hear you exclaim. "Do Shakers introduce into their society laws fit only for the dark convents of the middle ages?" Our holy order-book, which is occasionally read in our meetings, contains the following passage: "All books, pamphlets, newspapers, etc., are not to be read or circulated among believers till the Elders have seen and approved them. Letters received or written by the brethren and sisters must be read to the Elders."

Perhaps this young brother has received a letter from "the far-away home," written by a loving mother or a sister's affectionate hand, and containing sweet family secrets, which were never destined to reach the ear of a stranger. His voice will falter, his hand tremble, and his eye moisten when reading these sacred lines and recollecting the happy hours spent once in their dear family circle. His feelings will overpower him; he hesitates. "Go on," says, coldly, the Elder; "it is only fleshly relation talk, which has to be grown out of." When the young man has concluded the reading of the letter, the Elder will advise him to discontinue the correspondence with his "carnal kindred," to be "a wide-awake believer, an out-and-out Shaker, who loves all men alike"—that is, no one except himself. That old Elder never knew a mother's love or a sister's tender affection, for he has been a member of our community since his earliest childhood; therefore his feelings are ossified now, and his heart has turned into granite.

A similar scene will take place in the Eldress' room, who exercises the censorship over the letters of her female flock, provided the shepherdess will trust in the veracity of her reading lamb; otherwise demand the letter and read it herself.

Young Shakerism nowadays has, to the sorrow of Zion's leaders, embraced strange, fanciful doctrines, called, in the language of the Gentiles, certain inherent and inalienable rights, by which the oriental despotism of Elder-Pachas is effectually counteracted. The Liberal Republicans of Shakertown claim, among other privileges, the right of reading and writing their own letters without the interference of their good and kind Elders, whose wisdom may be questionable, but whose curiosity is beyond doubt. Men shaving their beards twice a week do not wish to be considered minors, nor women of canonical age infants. Therefore, some good and reliable brethren and sisters held a meeting clandestinely, and resolved to form an underground railroad company for the purpose of carrying their mail, without the knowledge of the Elders, to and from the world. After choosing a superintendent whose sanctimonious prudence raised him above suspicion and won him the confidence of his superiors, they elected other officers, subscribed stock, and built the road.

This underground railroad is an admirable structure, highly creditable to the engineering skill of the broadbrims. What mountains of obstacles had to be removed, what solid bridges over the streams of "troubled waters" erected, what a long tunnel bored through the "rock of ages" (the foundation of Shakertown), before the truth could see the light of the world! But in a comparatively short time the work, by the energetic perseverance of the directors, was finished successfully, and now the trains run regularly and with perfect safety, its stock is bought readily in the market of "the elect," and demands a high price—far above par.

Although the depots are moved frequently and the conductors of trains obscure persons, it has never happened that a letter, sent by this route, has failed to arrive into the hands of a stockholding brother or sister. How different the punctuality and safety of this mail from the regular mail conducted by our Elders and Methusalemic postboy! How often do the children of Zion complain of the non-arrival of letters mailed and due long ago! Can, perhaps, the old childish postboy, this personification of superlative curiosity, throw light upon the mystery?

A couple of young men leave our holy halls, and return to the sinful world. They part angrily from the Elder, on account of some financial disagreement; coldly from nearly all the brethren and sisters; indifferently from their companions, and lovingly and tenderly from their affianced, two blooming Shaker girls, one of them the petrified flower of Zion mentioned in a preceding picture. Both have promised the "cross-bearing" white-caps to write frequently letters full of undying love, and eternal fidelity, and hopes of speedy marriage. Of course, the Elders must never see these amorous lines, but our underground railroad will safely convey them and their answers to the proper destination. But an unexpected obstacle seems to obstruct the lovers' plan. The young men were only a short time amongst us, and, although aware of the secret mail existence, had neglected to take stock of the company, or to gain the friendship of the managing superintendent. A day before their departure they call on this worthy, and, in their innocence, ask for post-stamps of the secret Shaker mail. But this "honest believer" and able officer is astonished at their demand, considering it an insult upon his well-proved faithfulness, and denies his connection with such a mail, even its very existence.

Disconsolate the two Adonises leave his office, and at the last interview with their Gospel brides in the celebrated old orchard, narrate their ill-success. But the marble-flower is neither astonished nor distressed. "Leave it to me, dear R.," she says: "I shall arrange it satisfactorily." An hour before leaving Shakertown our conscientious Superintendent calls on the two young men, offering readily the unlimited services of his road, and overwhelming them with post-marks and free tickets. How sudden and marvelous a change! That petrified plant of the Shaker garden has, in an unobserved moment, approached our faithful official, and induced him to retract his stern resolution; by what mysterious means the annals of Shakertown will not inform us.

It may be well to remark that soon afterwards he regretted the inhalation of the narcotic odor of the flower, for after her being transplanted into the world by a lover of floral curiosities, she communicated, carelessly and ungratefully, his mail secrets to unreliable persons who, believer-like, denounced him to the Elder. Now his confidence in Shaker flowers is shaken; his saintly reputation has received a shake through whole Shakertown. We Shaker stockholders, compromised by his ready compliance, have shaken and deposed him, and now nothing can be shaken out of him except Shaker cant and Shaker seeds and Shaker bills, but no more letters to the fair daughters of Zion or the broad-brimmed saints of the New Jerusalem.

But another mysterious personage has accepted the important management of our railroad, and it is still doing a very flourishing business. May its shares always be high above par in the Shaker market; may its superintendent and officers prosper, and always be safe from discovery, failure, or bankruptcy! Their services are invaluable to us, for they enable us now to read our letters in our rooms or at some secluded spot, instead of that horrible "up garret," before an Elder or Eldress so holy and so pious and—so extremely curious. Let us rejoice and shout hosanna! We have not lived in vain. We have erected a stupendous work of art, an underground railroad carrying safely the mail to and from dreary old Shakertown.

THE SHAKERS.

Their Recent Meetings in New York.

NEW LEBANON, Dec., 1874.

On Friday, Nov. 20th, a company of sixteen Shakers, of whom four were elders and three eldresses, under the leadership of elder F. W. Evans, the head of the Novitiate Order of the sect in this country, left here for New York, where they held a great Shaker convention in Steinway Hall, Nov. 22d. There were three sessions, forenoon, afternoon and evening. The Hall was crowded each meeting particularly in the evening, by an audience composed of many sober minded persons really interested in the history of the peculiar sect, and the usual number who came for curiosity and amusement. Of course their peculiarity of dress attracted much attention and comment, and it was noticeable that some of the worthy sisters cast glances at the fashionably attired ladies in the audience, showing that their curiosity was fighting with their indifference to such folly and worldliness. The Shaker choir of twelve singers sang at the commencement, between the lectures and at the close of each meeting. Their singing was greeted with applause and once after prolonged applause they repeated a song. Their music would be rather monotonous were it not for their earnestness. The topics for discussion were as fllows :

Will Shakerism depopulate the world? Primary Ideas of God; The God of the Jews not the Deity; Jesus not the Christ. Spiritualism a science, not a religion. (It originated among the Shakers eleven years previous to the Rochester rapgings.) The angel of spiritualism, Rev. chap. 71; Swedenborg cotemporary with Ann Lee; Father Evan's recent visit to the Eddy's; Spirits can materialize aLd are materialized; True religion, based on Physiology secures salvation of both body and soul, supplying all spiritual and temporal wants; Two great fundamental orders; the earthly order and heavenly order —the earthly order based on correct generation with co operation—the heavenly order on Christian celibacy with communism; a new heaven and a new earth; The Millenium of the Bible explained. In the Millenium the civil government will hold the land as common property and all labor will be performed by co-operation. A final solution of the capital and labor question; The equality of woman recognized, but all offices of government to be held by the unmarried, intellectual celibates; The spiritual government or order, based on divine revelation through spiritualism resulting in communism and Christian celibacy; History—from the Jewish Pentecostal to the Gentile Pentecostal church founded by Ann Lee; "The reign of the beast," "The woman that fled into the Wilderness," and the "Two witnesses, were all 1260 years, ending in 1793 when the Shaker order was founded. "The beast that came up out of the sea" was Catholicism; the beast that came up out of the earth with two horns," Protestantism; the "ten horns" were scepticism, infidelity, scientism, rationalism.

Gentile christianity is based on generation and private property: its product is blood, war and all the phases of crime and prostitution, through the union of Church and state, which should be seperate. The doctrines of devils explained. Christ's second appearing took place through Ann Lee. In 1793 the foundation of the new earth was laid in the American government which is yet to be developed in a Millenial order. Danger of putting the Jewish war God into the American constitution. The day of judgment explained. Catholicism in Europe culminating in infallibility. Protestantism in America has culminated in the Beecher-Tilton lawsuits. A new creation, church and state are to be seperate; the people will live in one of the two orders of generative co-operation, or celibate communism. In both orders will be health of body and all disease, pain, and death be removed from the people, who will enjoy life in health and happiness.

The first address in the forenoon was given by Elder Albert Loomis, being a short sketch of Mother Ann Lee, whom he called an "undaunted prophetess and savior to her sex and race." The latter part was in answer to the question, Who are the Shakers? The elder was inclined to be humorous on this subject. and began by giving Joshua Billing's definition—"The Shakers are manufacturers of good brooms and peddlers of grape vines." Then by giving the common impression of the world that they were people "who wear broad-brimmed hats, and sugar scoop bonnets, and who don't marry." Finally he gave their own definition: "The Shakers are a people whose life-line is in agreement with certain christian principles, introduced or revived by a goodly sort of woman, Ann Lee, after their almost total extinction from the practice of the race. These may be classed under the general heads of common property, non-resistance, celibacy in life, and distinction in government. They believe God and Christ to be duell affinities. They believe that Jesus became Christ or Anointed by a life prepared through and exceeding self-denial; and they believe the same effects upon all, making all Christs by continually living the same life Jesus did." He concluded by saying that the Christians of this age "are not Christians but worse than miserable Jews," and that the Shakers are those "upon whom the ends of the earth would have come."

Harriet Bullard read a short paper upon Regenerated Women, urging them to soar above politics and marriage, and stand upon a spiritual plane of purity, etc.

In the afternoon remarks were made, first by John B. Vance, of Maine, then by Antoinette Doolittle. It was the anniversary of her fiftieth year in the society. She spoke distinctly, without notes, emphasizing her remarks by stamping upon the platform and striking the reading desk. She made a very favorable impression.

The afternoon meeting closed with remarks from Elder F. W. Evans, who acknowledge belief in spiritualism, and spoke of the performance at Dr. Eddy's, at Stratford, Conn. The Elder also occupied nearly all the evening in discoursing upon the character and interest of the society. In speaking of the orders, a new earth and new heaven, he said, "the land would be the property of the people." Co-operation in labor would exist in the new earth. Celibacy and community in goods in the new heaven. He thought the clergy lived upon the fat of the land, without giving just remuneration. Lastly came a plea for acknowledging woman man's equal. He would have woman in the halls of legislation and halls of justice, but he would not have a married man or woman hold office. Let them stay at home and care for each other. Let a class of Platonic celibates fill the offices.

During the meetings several protests were made, and questions asked, but Elder Evans forbade public discussion if inquiries were written on paper, information would be gladly furnished.

This was the largest Shaker convention ever held in New York. Elder Evans has been invited to hold similar meetings in Brooklyn, Philadelphia, Cincinnati and other cities. He will probably do so during the winter.

BERLIN HEIGHTS, O.,

INTERESTING LETTERS.

CORRESPONDENCE BETWEEN A CHIEF ELDER AND A RECALCITRANT SHAKER.

MT. LEBANON, Columbiana Co., N.Y.,
October 26, 1874.

Our Beloved and Dear Young Brother Henry:

We want to say some things to you, and we propose to go immediately into business, as follows: You are now away from the home of your life and faith, away from the most of your Gospel Kindred, in a city of excitements, a flood of worldly Books, papers, enterprises, inventions, ALLUREMENES, temptations to almost anything but a virtuous christian life of selfdenial; The object of your mission to New Yo is to learn how to regain & to KEEP yo physical health, and to get started on t right track of that career. Now, sin it is impossible for you to give the tim strength of mind & body, which always a company each other more or less, to ma fold interests that might be, each one them, in itself, useful & profitable, and, the same time give you mental & physic strength to the purpose of regaining yo health, and the acquirement of the know edge of your physical & mental system, as to know its hygienic laws, we solicit th you would give your mind, time & PRINC PAL attention, aside from that necessary f spiritual protection, to this end. You wi we trust allow us to suggest to you th the laws of your physical & mental bein and economy are of all importance for yo to understand, together with the gener principles of hygiene and their particul adaptation to your personal case, are th most important knowledge aside from GODL NESS IN ALL THINGS, that you need at pre ent to attain unto. So do, my young broth er, give most of your leisure time an strength to attain this, rather than othe information less profitable for YOU, at pres ent. Dr. Jackson advises all his patients to be "cabbage heads" while at his curative institute, that is, to give their attention to getting well, not to inventions, money-getting political or religious, or social revolutions; not to speculations of any name or nature It is wholesome advice for the invalids a any curative institute. We would also say By all means, dear Brother, keep yourse *unspotted from the world, watch ever word, thought, and act, to know that the are after God*, or the pattern of godl ness set in *God's mountain or high pla of holiness.*

You are in a Babylon of temptations, an *we are all creatures of influences*, let solicit the protection of good, guardi spirits, both in and out of the body; do n neglect daily & nightly prayer for prote tion, try to be steady & regular in habits.

We send in these lines, and by the bearer of the same, abundance of our Gospel love While these friends remain with you, do strive to society together as much as consistent. A separation from the world, especially in spirit, is profitable at all times, and is the christian's shield for protection. We send in this also special love to our dear Br Joseph, whom we ever cherish in love's embraces & memory & for whom we ever pray.

GILES,
In behalf of all the Ministry.

MT. LEBANON, Columbiana Co., N. Y.,
November 1, 1874.

Our dearly Beloved Br Henry,

We have seen your letter of reply to Sister Emma Jane relative to School Reports, in which you also make some worthy observations relative to the foundation principles of hygiene, (i. e.) selfdenials of all foods, drinks and pleasures which stimulate the physical or mental system above the proper action. This, coupled with a regularity of habit, and steady, quiet purpose & pursuit, united with patient & unremitting perseverence in obedience to the general laws of health, is, beyond all controversy, the only remedy for a deranged, diseased constitution, especially if it be hereditary.

Suffering invalids, with ardent temperaments, in their eager graspings after health, analogous to shipwrecked mariners, are wont to catch any floating plank, & fix upon it their hopes of salvation from death. Again, the anxious imaginations of any person who has long been a sufferer from ill health is wont to fix upon some one or two, or a few special schemes as sure of success in regaining health should they be pursued, but which, alas, almost invariably end in

failure, because health is such a philosophical dam she will not pander to vagarious, speculative specialties if they ignore those general principles of hygiene that are riveted to the habits of a life long practice of the laws of our being. The sick hanker for change, why not? It is natural to desire relief from suffering; but, in changes, as in journeying & many other things that might be mentioned, the unfortunate part of the record is, the patient carries himself & conditions with him; could we fly from our diseased tabernacles as from an island or a continent, by simply launching out, if the vessel were safe & the sailors true it would be a glorious project to adopt; but unfortunately, this is not practicable. Suitable rest, and quiet, and soul at peace with God and men, and comfortable surroundings, with means to apply the necessary physical remedies by the aid of willing, loving friends, are the great renovators of health.

It is a great lesson to learn the laws of health, physical, mental, spiritual; we hope, Br Henry, you are availing yourself of the opportunity to acquire the former in a special manner, as we have much confidence in Dr. Miller's ability in these departments.

We are glad you find some few souls in your wake in present location who, no doubt, are numbered with these "Other sheep have I that are not of this fold," at present, but "These I must also bring" (into my christian clean fold,) "that there may be one" (only) "fold, and one" (only) "Shepherd"—Christ—manifest in those "clouds of whiteness" that live the virgin christ life, away, out of the corrupt elements of the world. What a glorious fact, Br. Henry, it is to contemplate, that the Gospel Sickle, & Gospel reapers are gathering the harvest of our Heavenly Father & Mother, Spear by Spear, into the heavenly garner; "that there may be one fold and one shepherd." We feel confident that G. F. Train, Miller and others, as A. J. Davis, &c., &c., are progressing toward the kingdom of God; they have made, are making, &, we hope will continue to make sacrifices to this end.

We hope good, heavenly angels of the Christ fold, will constantly minister to you, both soul and body, while you sojourn in the Babel city; aye, in time to enable you, while seeking health of body to maintain health of soul, and MINISTER the GOSPEL TESTIMONY, in word & example, so as to *gain some soul to Christ*, by showing them what good things the Gospel has done & can do, for young men. Be a minister of righteousness, Br Henry, and BLESS TRAIN, while you are seeking physical health to enable you to do so; keep clean from the world, by an ever present "get thee behind me Satan" resolution and power, and when you return to us we will gladly welcome you and be ready, for you to live, or for you to die, only so we toil in the gift of God in doing so.

Do take boundless stores of our prayerful love; give of the same to Br Joseph, to the sisters with you, to Dr. Miller, to G. F. Train, or others who can appreciate it, and let these outside lights feel that we appreciate and bless their labors for human redemption from wrong or ruin.

Br. George Wickersham returned to us last evening; but there are now fifteen from home which makes our ranks look short, and we feel a lack. But this week will doubtless return some of them to us. We look for our sisters in New Hampshire, accompanied by Elder Daniel C. who went to convey them home, & Br James Russell, on Friday, 6th, and perhaps, good Eldress Joanna & Eldress Dorothy may come on, the fore part of next week; maybe Monday or Tuesday, 9th or 10th inst. And, when our dear Gospel Friends are ALL returned to us, there will be a joyful meeting. Then, to contemplate that meeting in the distance, in which our good father James spake, "a meeting never more to part." No other joys can with it compare!

Crops are now all harvested, unless it be a few roots tor the medical department. The kiln does good business. The poultry house is ready for dedication. The organ is in place, and seats ready for our singing school. Elder Calvin is home in his old quarters. The Second Order are laying some cement paths between old & new house, and South side of New House. Farmers are getting on nicely with fall ploughing; Gardens all ploughed. Second Order have got a supply of water by getting polypus out of earthen acqueduct in ox pasture, & turning in more water at springs. Br Clark has gone to Enfield, N. H., for the winter. Second Order have covered herbs in the garden. Onions are being got into the cellars, &c. Again accept unbounded love.

GILES.

To his beloved Henry Hollister.

DR. E. P. MILLER'S HOME OF HEALTH,
41 West 26th Street,
NEW YORK, November 5, 1874.

Much Loved Elder Giles:

I have not at present mental force to spare for a lengthy answer to the much of thought, affection, and implied counsel that I find in yours of the 1st.

Twenty-one years of willing service, physical and mental, fourteen to sixteen hours a day, has so disarranged my mental economy that thirty days will not suffice to reestablish a warrantable cure. I shall remain a short time longer, and the extra expense you should pass to the credit of past services. It is with regret, useless regret, that I do so—well knowing the burdened condition of the finances—a condition bro't upon the community by no error of mine, nor do I assert that other one or ones are responsible for errors which the whole conservative element in Society deny exists.

I am the nearest to myself of all relations—owe to my existence the first duties—and for a time, when necessary, should ignore other duties but such as I owe my own being.

I frankly state here my long standing belief that there is not that power in the Society which the Society professed to hold, to emancipate individuals from themselves. Principles, Truth can alone do this work, but Society has assumed to be the conservator of principles, and unintentionally enslaved the being—has grown conditions inside herself, as positively crushing to mind and body, as any which exist inside the Catholic Church to-day.

If the Fates permit me to regain my health, I shall rejoin my home to become a martyr;—if not, never! HEALTH IS NINE-TENTHS OF THE GOSPEL, no matter who says nay.

I have no sickly sentimentalities to pour out on the only home my physical form ever knew. Suffice it, to me, it is the synonym of many contarieties—abiding peace and eternal wars; innocent affection and hawk-eyed suspicion; mind-healthy love, and revengeful hate; self-abnegation, deference to humanities and personal ambition, with unblenching tyranny. As long as I have courage to exist it will be a reflection of sweet joy and bitterest pain.

I am not wasting ammunition upon exterior enemies. I have done my share of execution under the law of compensations. If this is war, it is not upon humanities, but upon false conditions.

If you are surprised that I have not written before, this mind picture will in part explain the reason.

Give my best love to all—every one—good Elder Daniel B. in particular; and remember, Elder, that all THIS I saw when I voluntarily chose to withdraw from conditions I could no longer sustain—chose the most cruel alternative man can self-inflict—the severance of life-long hopes, education and associations. But I have resolved never to submit to public opinion—never!

If this invites war, I can only say that you chose it. With great love to yourself, I remain your brother,

HENRY HOLLISTER.

To Giles B. Avery.

[*To be continued.*]

TRAIN AND THE SHAKERS.

A Kindly Greeting From Elder Evans, and a Prompt Reply.

A SEVERE BUT TIMELY REBUKE.

MT. LEBANON, August 16, 1874.

Geo. Francis Train, My Dear Friend:

I want to hear from you, and to see you. Next Wednesday, if you will be here, you shall have the rare privilege of attending our Social Gathering. You would be the first outsider who has ever attended. I have invited Peebles, but do not much expect him. This invitation is to you on the ground of friendship, and the self-denial you practice, in abstaining from fleshly lusts and fleshly food. Come by G. F. Train, on Harlem Express, to New Lebanon Depot, then to North Family.

F. W. EVANS.

MT. LEBANON, Columbia Co., N. Y.,
November 8, 1874.

Truly Beloved Brother Henry.

Your letter of 5th instant came duly to hand, and we are glad to hear direct from you, although there are some statements in your scrip, which, to properly understand, would, probably need verbal explanation.

You refer to many errors in Believers Society. Well, Br Henry, we do not belong, like G. F. Train, to those persons, or, to that class of society who claim that there is no sin, nothing wrong among mankind. We KNOW there are errors among Believers, many of them, but, the continued life labors of all HONEST souls among us, is to travel away from those errors; some travel fast, and gain much in a short time; others, slowly, & gain but little. Yet, Br Henry if there are other societies, or other individuals that are MORE GODLY, & have attained unto GREATER PURITY and uprightness in life, who are making more sacrifice of themselves for the sake of human redemption, we bless them, in their labors of love. We have none of the spirit of war to pour out upon you, nor upon any soul of man. We are daily striving to learn to HATE evil, and to LOVE good; and not to hate souls while we hate sins. WE have never found any lack in the Shaker testimony & its true baptism, to save & redeem every one who will accept and OBEY it. Of course the most sublime & powerful truths of Heaven could never save and redeem a soul that should neglect to apply the same! Gospel doctrines, & Gospel homes and privileges are not IN, & of themselves, salvation & redemption; they are the MEANS to that end, if properly used, and not otherwise. The regaining of your general health, Br Henry, cannot possibly be accomplished in a few days, nor a few weeks, nay, not in a few months; much of your ill health is hereditary, some of it acquired. It will require a steady course of proper hygienic habits to eradicate your present disease. As your true Gospel Friends we are interested to be to you the kind, loving, sympathizing, attentive nursing help that your case demands. We cannot tender it to you in New York; we could do it here, in our neat & cosy hospital; at the same time, with all our many faults, permit us to think we COULD be protection and comfort to you, soul and body; that you could not find in New York. Allow us to doubt, Br Henry, that any amount of money & time would gain for you so good, true and numerous friends in New York as can be enjoyed here without money, if you will return to us. In

saying this we mean only peace and love. We have no interest in "war." We think "the fates will permit you to regain your health" if you will "rejoin your home" and "become a martyr" in the sense that every sensible self-denying Christian is a sacrifice for truth and right.

Suppose, dear Br Henry, that, as the Frenchman said of his country, "with all our faults, you love us still," could you find truer, purer, more endearing, and enduring love, in prosperity, in adversity? If so, we cannot censure you for gathering to it. If not, we shall willingly, gladly, accept you in our good, clean, peaceful Shaker fold; and will do our best to release you from contentions and strifes you ought not to feel the pressure of. If you have over worked ever since you were born, you may now be privileged to rest and recuperate here, at our expense, if you return to us with our Gospel Friends now with you, and before the intrieguing, tempting devices of the world have succeeded in destroying you of your innocence, which is one of Heaven's richest jewels, and which, it is, perhaps, possible you might not have now possessed, had not "fate" cast your lot among the Shakers. Perhaps you MIGHT, or, perhaps you might NOT have had more temporal wealth, but we doubt your having enjoyed more of the comforts that money and friends provide, even in temporal things. Perhaps you might have had more renown, or worldly honor, but these are not heaven, not the soul of peace, and love, and happiness! Is it not possible, beloved Br Henry, that your physical condition, at present, at times more or less unfavorably affects your mind? making it a little needy of the assistance of friends, who, at present enjoy better health; but who, perhaps, were they as unwell as you are, might need as much, perhaps more, mental help and protection?

And will you not permit us to bestow upon you, right here in our own sweet, pure, quiet, home, that care our loving hearts and willing hands would delight to give? This is more than money could buy, had you millions of it. This we can give, for we have it for YOU, to give. Money we have not got much of, and have to say with the poor apostle Paul, "Silver and gold have I none, but of such as I have give I unto thee." There are opportunities and facilities with us possessed, or easily provided, for giving all the aids to health that can be elsewhere bestowed; and better, kinder nursing than can be found outside, we think. It has been said, multitudes of times to the Watervliet Believers, by Dr. March of Albany, (now deceased) that no people on earth took so good care of the sick as the Shakers. The Dr. had traveled extensively, as a physician.

Ah, beloved Br Henry, we would invite you, in all christian love and tenderness (not in "war") not to take upon yourself "that cruel alternative that man can self-inflict." We do not see it to be a necessity. We believe there is a better way, and that way is to keep within Christ's fold, even though there yet may be some or even many imperfections yet to be overcome. Jesus said, "The kingdom of Heaven is like unto a net cast into the sea, that gathers of every kind, and when drawn ashore, men gather the good into vessels." We think of you, Br Henry, almost continually, and as often PRAY FOR YOU. Please accept our affectionate Gospel love, and permit us, will you? soon to grasp your hand as a pledge of Gospel Friendship.

Your friend, ever, GILES,
In behalf of all the Ministry and Elders of the Church.

MILLER'S BATH HOTEL,
NEW YORK, November 13, 1874.

Dear Elder Giles:

You write as though you did not understand me. I shall not try to explain lest I commit myself to a like misunderstanding. The whole tenor of your letter is Iquisitorial and painful. I cannot brook the attitude you assume towards your fellows, consequently I shall not return. If the Society see fit to bestow aught in charity, pleas forward to my address, in the care of J. A Lant, Toledo, O.

With much love and respect I remain your Brother, HENRY HOLLISTER.

P. S.—I hereby release The United Society of Shakers, of Mount Lebanon, Columbia County, N. Y., from all obligations pecuniary or otherwise. GEO. H. HOLLISTER.

MT. LEBANON, Columbia Co., N. Y.,
November 13, 1874.

Beloved Br. Henry,

Learning from Br Edward F. that you desired to remain a little longer at the Cure, we write to inform you that arrangements are being made to hold a Shaker meeting in New York, on Sabbath, 22d inst. It is expected delegates will be present from Mount Lebanon, both brethren and sisters. Elder John Vance, from Alfred, Elder Albert, from Watervleit, perhaps Eldress Harriet and others. We would be pleased for you to attend with them also, therefore will suggest that you have our union in sojourning at Dr. Miller's until that time. Would then be pleased to have you return home with the Lebanon brethren and sisters—there will be a number of them. We will write to the Doctor, suggesting that we will meet the bill of your fare at his Institute, according to the premises of contract, until that date. We do not feel, Br. Henry, as though we could consistent with our present or prospective funds, financially protract the stay at Dr. Miller's indefinitely. We hope you are not allowing yourself to worry with any cares, or other means to prevent a recuperation of health; we hope also you are obedient to the Doctor's instruction concerning the measures to regain your health, as you are now under his control, it would be manifestly unjust to him for you to do otherwise, as he could not feel, under other circumstances, that you had given him a fair opportunity to help you. As it is probable Br Joseph may write you, we will omit general news, and close by tendering to you our kind love, and our prayers you have also.

Your Gospel and Affectionate Friends, the Ministry and Elders of the Church, by
GILES.

MT. LEBANON, Columbia Co., N.Y.,
November 17, 1874.

Beloved Br Henry.

Your letter of 13th inst., from New York, is just at hand, last evening. We wrote you to New York, on the same date, which you would doubtless have received had you remained two days longer in New York. We gave you our union in remaining in New York until the 23d instant, that you might, in addition to continued privilege to regain health, also attend meetings of Believers in New York, to be held at Steinway Hall, on the 22d inst. Delegates from Mount Lebanon, Watervleit and Alfred, and, perhaps Harvard, are expected to be present. We regret that you are not to be present, in a capacity to lend assistance to the enterprise.

You remark "You answered my letter as though you did not understand me." It is really difficult, truly, so to express ourselves that we cannot be misunderstood, but, we desired to understand you, and still do. Your letter, the last, has not circulated out of our order, (the Ministry.) We would desire still to regard you as a brother, feeling, that, were you with us, body and soul, we could extend to you a needed good which we feel confident you cannot find outside. Notwithstanding your impulses, under existing circumstances, incline you to a trial of outside life, and your natural temperament prompts you to strong and fixed positions, yet, the experience of the past may have shown you that it is sometimes imprudent to hold those positions. It is not in our heart's desires, Br Henry, to strive to force you to any measures, whatever; but we never intend to feel indifferent to your welfare even though circumstances, beyond our immediate control, may, for a short season, put you beyond our reach. Permit us, at this writing, to solicit you to return to us, and allow us to aid you to recover your health, and to aid you in the attainment of spiritual comforts. It is a possible, though not a pleasant experience to arrange the parting provisions at a great distance, and without verbal correspondence; it is not the proper and best way, and; after still further thought, and deliberation, should you still determine to part from us for life, it would seem almost an absolute necessity for some one to meet you, somewhere, for a settlement; but, really, it would not be consistent to go to Ohio for it. We would propose, Br Henry, to wait for an answer to this script, before proceeding to put up your things and clothes to send to you, to all of which you are, of course, more than welcome, wherever on earth you may sojourn, though we should be delighted to have you with us to share of all of Heaven we unitedly might be able to earn and elaborate.

We are truly sorry you found anything "painful" and "inquisitorial" in our letter, as we were unconscious of holding out to you such implements of torture. You remark, "and I cannot brook your atttiude toward your fellows." Now, we are not offended at this remark, because we feel innocent of any intention to do any person anything but good, and that continually. Yet, if we HAVE done wrong, it has been done unconsciously, and unintentionally, and we are sorry for it, and would desire to avoid it in the future. Could you point out to us in what particular circumstances, or characteristics that "attitude towards" our "fellows" which you "cannot brook" exists, it might, perhaps, be substantial help for us. Will you be kind enough to do so?

To conclude, Br Henry, accept, please, our love, which we will prove to be real to you, if you will return to us, and recieve our nursing care and kindness.

Your Brother, hopefully,

BERLIN HEIGHTS, O., November 25, 1874.

Dear Elder:

I shall not come to you, nor do I think it reasonable that any one should be required to come to me in order to bestow a trifling CHARITY. This is our final correspondence so far as I am concerned. Whatever the Society choose to give, please forward to Ceylon Station, O. Your Brother, HENRY HOLLISTER.

To Giles B. Avery.

SHAKERS, Albany Co., N. Y.,
November 30, 1874.

Beloved Friend Henry.

Jesus once said, "If ye love those only who love you, what reward have you, do not even the publicans the same?" "And, if ye salute your brethren only what do ye more than others? do not even the publicans so?" Thefore, Henry, though YOU choose to cut loose from the endearing attitude of BROTHER, we hope we may still be permitted to regard you as a friend.

Your Postal Card came to hand on Saturday evening, the 28th inst., having been remailed from Mt. Lebanon. We write them to-day, to forward, according to your suggestion and address, your clothes and personal chattles. Should you change your location, and appointed agency for the reception of your goods within a month or six weeks you will please notify us. Possibly we may need to confer with you again. If so, it will be only on buisness, not to pain you with the manifestation of other feelings or sentiments. Your postal card is curt, and intimates a desire for cessation of correspondence. Well, we do not wish to im-

pose it upon you, and will now close, only so far as especial duty may require. We ought to add, however, that the manner in which you have parted from us, does not appear *right*, to us, it does not give us a proper opportunity for settlement with you. It is unreasonable for the society to be necessiated to go out after its seceding members to affect a settlement with them, and it cannot adopt the custom. The Society has for years made it a rule not to settle with individuals who seceded from it, except they would return to it, or to some reasonable location appointed by its Trustees where they could be conferred with. We think the rule a very proper and necessary one. You refuse to come to us. If such refusal is to be understood to refer to any place we may reasonably appoint, as Albany for instance, it would seem to intimate, on your part, a determination to cease from all further correspondence for any purpose, whatever, in fact, a purpose to stand aloof from us altogether. If this course seems to you right, and your resolutions are so fixed, it may not be prudent for us to interfere with them, lest by so doing we cause you more pain than pleasure, or, in better words, more harm than good. Thus far in life we have had towards you only one purpose and aim, that has been to do you good We do not purpose to pursue any other in future. If you put yourself beyond our reach, the responsibility must rest upon you alone. We shall not longer contend against your resolutions. If, however, you would come to Albany at an appointed time in the future to make further settlement, or to recieve anything from the Trustees you will please so inform us in reply to this script, as early as consistent. We cannot fellowship the course you have taken, and we know that you don't anticipate that we could do so and remain true to the cause we have espoused ourselves. It apparently is your wish, at present, to sever yourself from the fraternal bond that has heretofore bond us together in the gospel work. Upon *you*, therefore, must rest the responsibility. We had hoped, and striven, for what to *us*, appears to be better things. There is a sense in which we could still call you brother, but, presuming it to be offensive we will henceforth waive the compliment, while we still would desire to do you all the good in our power, and, when you have done wandering, and will return to Christ's fold, a penitent, we will be to you a friend and brother.

GILES. B. AVERY.

MR. TRAIN TO THEODORE TILTON.

Dr. M.—Here is a remarkable prophecy. All is coming out with startling accuracy.

JULY 29, 1874.

T.T.:

Hurry up your cakes. Flood, famine, war, pestilence, panic, plague, will shortly reduce the Beecher-Tilton scandal to a fly spec on the newspaper horizon. Bigger things are already in sight. A few square miles of dead fish floating into New York Harbor; a hecatomb or two of dead horses on Broadway, or dead cattle on the prairie; the sky dark with falling birds; lightning passing along the earth's surface instead of shooting through the sky; the moon resembling a sea of blood; the darkness of midnight at mid-day; hail-stones the size of water melons, crashing through the house-tops; the feathered tribe suddenly entering the house of man, perching on his shoulder for protection against some unknown danger; the wild bellowing of the herds; the bankruptcy of Rothschild, Stewart, Vanderbilt, and the repudiation of the national debt in an hour; the opening of the Commune; the assassination of the President; the overflow of Lake Ontario; a crushing defeat of the Administration and the Republicans at the coming election; the maddening rage of civil war! all these things are in the horoscope, and any of them occurring, your little warfare with Beecher would be a thing of the past. So make the most of it while you may, for there are newer and more startling things than Christian adultery soon to be recorded. None of these possibilities are so improbable as the immaculate conception.

The Conflagration at Shaker Village.

Lebanon Springs, February 8th, 1875.

Perhaps *one* of the darkest days that the Society of Shakers (residing at Mt. Lebanon, some two and a half miles from this place) ever experienced was on Saturday last. At about half past eleven o'clock the Village was roused by the incessant ringing of the bell on the large house of the Church family. At such an unusual event every one rushed to doors and windows to ascertain what was wrong, and were sadly rewarded by the sight of a huge volume of smoke issuing from the woodhouse directly west of the dwelling house occupied by the family, and in close proximity to it, and with great praise be it said that in less than ten minutes from the time the alarm was sounded, every man, almost, in the village, Shakers and hired men, were on the spot anxiously endeavoring to preserve the buildings; but unfortunately no facilities could be obtained but buckets, and the fire gaining such rapid headway in the wood-house, it was thought expedient to keep pouring water from the top windows of the dwelling house and keeping the boards wet, hoping by so doing it might be preserved.

A few moments told how futile the attempts were. The females were so terrified that many scarcely realized to what danger they were exposed. Aged and infirm ladies who have almost reached their four score years and never beheld such a sight much less experiencing it, were now endeavoring to save their clothing and whatever keepsakes they had. But the flames tarried not for them, and they were forced to leave behind them their clothing and many little mementoes that they cherished. The flames hurried on and a crash was heard, the bell had fallen, and in less time than it has taken to pen these lines the building was entirely wrapt in flames, then great alarm was felt and terror depicted on the countenance of all (except thieves) lest the large meeting house, some 125 feet to the north, should catch, and every exertion was made to preserve it. Elder Giles Avery, one of the ministry, seconded by other of the brethren and some of the world's people, were straining every nerve to keep the south end of the meeting house drenched with water.

The Minister's House, situate between the Dwelling House and Meeting House, was burned to the ground, then the Infirmary across the street on the east was discovered to be on fire, (here it may be said that great credit is due to Mr. Henry A. Tilden and his Employees, who from the moment they arrived with their Extinguishers, under the immediate supervision of Mr. Tilden, did all in their power to assist in extinguishing the fire,) but after a deal of fighting with the fire the Infirmary was preserved intact, except the blackened boards scorched by heat.

At this time the Ox Barn was discovered to be on fire, when a rush was made for it, and all the oxen but two were taken out in safety, the others were already strangled, and although every effort was put forth they could not be saved. Then the old Cider Mill caught and was burnt down, and then a Dry House, used by the Shakers for drying herbs in summer and for storing boxes in winter, was burned, together with some $450 worth of new boxes which had only been placed there a short time before; the Ice House situated near the origin of the fire was burned down, and a Work Shop used by the females for making baskets and clothing, in which were a number of sewing machines besides considerable stock, which were all destroyed.

Eight buildings have been destroyed in all, at a loss of $125,000 to $150,000.

Elder Daniel Boler, one of the ministry, was so prostrated that for a time his life was dispaired of, but at latest accounts was recovering. One of the brethren, named Andrew Barrett, belonging to the 2d Order, a branch of the Church Family, was severely injured by falling from the roof of a house, and his shoulder dislocated, but is rapidly improving. James Bridgewood, a clerk in the Herb Department, was severely burned on the neck and ear while endeavoring to rescue some of the occupants. Elder Crossman was prostrated by fatigue. The venerable Edward Fowler was on hand endeavoring to assuage the grief of his brothers and sisters, as was also Benjamin Gates, both Trustees. The sisters belonging to the office, and also to the other families, were untiring in their efforts to assist in alleviating the wants and distresses of their Shaker kindred. The sisters of the 2d Order immediately prepared a table bountifully spread with eatables to which all were made welcome, and many partook of their too generous hospitality who were only watching what they could steal. Thieves were rampant. We hear that one man was detected stealing a whole piece of flannel; another stealing bottles containing extracts, and still others pillaging from drawers while bringing them from the burning building. The Shakers would be justified in having a police of their own, for the protection of their property and peace. Many of the females were left with only the clothes they had on. The other families in the village are generously sympathizing with the Church in their calamity.

We visited the scene to-day and find that great destruction has taken place; but when the event is referred to in conversation, you invariably receive the answer, "Yea, it is pretty severe, but it might have been worse," which proves forcibly to my mind that there is a reality in a *genuine* Shaker life that lies far beyond the ordinary grasping of riches, for here the labor, care and toil of long and weary years were destroyed in almost one hour, yet the answer comes so kindly "it might have been worse." While we believe that there are some who belong to the Shaker Community who have no sympathy with them, but who only remain in simply because they have access to an easy living and very, very little work, if any; we do believe that those who have earned all this, for idlers to enjoy, are really and in truth earnest christians. The smouldering ruins still remain, but at no very distant day, with such men as Elders Boles and Giles, and Trustees Fowler, Gates, Shaw and Brainard, to take the initiatory steps, the Church Family will be again under their own vine and fig tree. Great praise is due to the hired men in the village for their untiring fidelity to the interests of their employers.

While the fire was raging a telegram was forwarded to Pittsfield for assistance, which arrived at about three o'clock, and after throwing water on the ruins the members of the company returned home. A watch was kept up during the whole of Saturday and Sunday nights, but the wind was somewhat more quiet than on Saturday when the fire was in progress. The village is all quiet, and no fears are entertained of the fire breaking out afresh.

The above description of the devastating fire which occurred in our village on Saturday, February 6th, has not been exaggerated in the least, and it is the most correct account that has yet been published. It was written by an eye-witness, and was published in *The Bennington* (Vt.) *Banner* of February 11th.

EDWARD FOWLER,
BENJAMIN GATES.
Trustees.

Mount Lebanon, Feb. 17, 1875.

Spiritualism and Shakerism.

ADDRESS BY ELDER FREDERICK W. EVANS.

A New Interpretation of the Apocalypse—Spiritual Soldiers to the Front—The Doom of Britain.

The announcement that Fred. W. Evans, of the Shaker community of Lebanon (who lately appeared as the champion of his faith before the speculative circles of London), would address the usual weekly meeting of the Spiritualists, served to attract a large audience to the meeting room of that association at Masonic Temple. A tall, primitive-looking old man, with full, close-shaven face and receding forehead, Elder Evans could be easily recognized from the portrait which recently appeared in *Harper's Weekly*. He speaks plainly and earnestly, though his remarks are sometimes diffuse and gossipy, as might be expected from an agricultural recluse. He is by no means a joke hater, and never fails to enliven or enforce his arguments with telling sarcasm or a pungent phrase when occasion offers. He began his lecture by a reference to the connection between Spiritualism and Shakerism, saying that when, forty years ago, he first went to Columbia County, he was converted from materialism by the spirit manifestations he witnessed among the Shakers. The tendency of the present age is toward sceptical materialism, and it is the mission of Spiritualism to counteract this tendency. The eighteenth chapter of Revelations predicted the advent of a strong angel, who should enlighten the earth and proclaim the fall of Babylon. He believed that

THIS ANGEL WAS SPIRITUALISM,

and by the earth was meant sceptical men and women. The lecturer then incidentally referred to Robert Owen, and others who, while deriding the religious theories of the Shakers as absurd, held that their settlement was valuable as an example of practical, successful communism. The angel was to enlighten the earth, and they all knew how active spiritualism was just now, especially in London. The angel's cry, "Babylon is fallen!" referred, he thought, to the downfall of Christendom, both Protestant and Catholic. Religion was the same in every part of the world, though systems of theology might be as varied as the forms of the clouds. Even the theology of the Shakers was constantly being altered in some respect, but their religion never changed except to increase. Persecution was a bad way of converting people; it was absurd to try to enlighten the understanding by injuring the physical system. But this is an age of liberality, and unhappily there are signs of

SHAKERISM BECOMING POPULAR,

for as long as men were persecuted there was a chance of their adherence to their principles. Spiritualism is not by any means a new thing; traces of it are to be found in the history of every old nation and notably of the Jews. He held that the Scriptures were compendiums of Jewish history and not more the word of God than any other history. We ought to study carefully all history that therefrom we may form a perfect form of government or no government, as we will have during the millenium. The lecturer then described in detail the various miracles performed by Moses and Egyptian media, which he attributed to

THE CONTENDING POWERS OF THE SPIRIT WORLD.

The God of Israel was not the Deity, but the tutelar divinity of that nation. It was the mission of Moses to teach Israel that the day of physical warfare was past, and that henceforth wars must be conducted by the lowest spiritual sphere. There are seven spheres in the spirit world, the inner or Christ heaven being a purer atmosphere than the others. When men are baptised with it they will be purged of the passions that produce war. The lower spheres, however, may be controlled as engineers of war which will then, as in the time of Moses, be transferred from the physical to the spiritual world. The lecturer then spoke of the wanderings of Israel in the Desert, as intended to bring their bodies into a natural condition of health. We do not hear that Moses gave them any medicine beyond exercise, pure air and simple diet. No cures are ever effected by

WHAT WE CALL MEDICINE.

Coming down to the time of John the Baptist, he described the baptism which that preacher administered. It was not sprinkling but genuine washing, as practiced by the Jews and all sensible people; a good figure of spirit cleansing, as sprinkling a little water on the face, is a good type of the cleansing to be got by faith in the righteousness of another. Any man who would become a disciple of Christ must take up his cross

AGAINST THE LUST OF PROPERTY,

and all other ungodly appetites and propensities. This spiritual movement will end by some nation taking its stand on the doctrine of non-resistance. When he was in England, he advised the English to disband their armies and their clergy, to divide the land among the people, and fill the House of Commons with Quaker men and the House of Lords with Quaker women, and then openly declare their trust in the protection of the spirits. Some nation must soon take this position, and why not England?

SHE IS A LITTLE PLACE ANYHOW;

she has been a mighty warrior, her hand against every man's, and soon every man's will be against her. The nations will combine and sweep the island as with a broom, and millions of spirits of men who have died in enmity to Britain will lend their willing aid. No nation has more cause to fear, and yet they are a noble, well developed people, and if they would confess their sins and fling themselves on the protection of the Spirit world, they might be the leading nation of the earth. The lecturer then spoke of the spiritual baptism as destroying all desire for generation. Where the people are baptised from the Christ heaven as, the Apostles were at Pentecost, they will

ALL BECOME CELIBATES

as the Apostles did. He said further that as yet they were only playing with Spiritualism; in a short time they would be able to bring down fire upon their enemies as Elijah did. Some interesting information about the Shakers closed the lecture, after which a vote of thanks was passed to the speaker.

The Shakers at New Lebanon.

To the Editor of The Sun.

RESPECTED FRIEND: In consequence of an advertisement in THE SUN I have received by one mail over fifty applications to join our society. I will notice all individually as soon as practicable. In the mean time I would give some general information if, for the sake of so many earnest inquirers, you will allow the space.

First—As you perceive, we publish the *Shaker and Shakeress* at the cost of $1,000 per year above income, to give the information the public so much desire.

Second—We believe that true science and true theology are one and the same, and that religion is a practical application of theology to the souls and bodies of mankind.

Third—That this was what Jesus had in his mind in the "Lord's Prayer": "Thy will be done on earth as in heaven." Call the outside world the "earth," and the Shaker Order the "heaven," the first being the plane of propagation, the latter the resurrection plane, on which the men and women do not marry, but live, as did Jesus and the Pentecostal Church, pure celibates having a clean, spiritual, brotherly and sisterly union between the sexes, a "household of faith," "all things common."

If the will of God were "done on earth" in the civil government and all its subordinate institutions down to the private family relation, war would be abolished, poverty and prostitution unknown, and disease and premature deaths would be things of history—of the past. Those who married would be as mindful of the "law of nature" as are the animals, which copulate only for offspring.

That would be a "new earth," a new system of earthly things, based upon equal male and female representation in the courts of justice and the halls of legislation, as in the private family.

Thus the "will of God would be done on earth" by man and woman while reproducing, as now it is being done by men and women in "the kingdom of heaven," created by the second appearing of the Christ Spirit in the Shaker or Resurrection Order.

Those who are able may come and see for themselves what manner of people the Shakers are. Many who have written will receive papers or pamphlets or letters as fast as I can attend to it. From those they will be able to judge whether they are fit candidates for the "new heaven," or rather that they should remain in the outside order and help to create a "new earth," wherein should dwell righteousness.

F. W. EVANS.

MT. LEBANON, Col. Co., N. Y., Jan. 6, 1874.

Brooklyn Daily Times.

THURSDAY EVE'G, NOV. 16, 1871.

ELDER EVANS, THE SHAKER.

Elsewhere we publish a report of the lecture delivered last evening by Frederick W. Evans, one of the leaders of the Shaker Society, at Mount Lebanon, Columbia county, this State. The history of Mr. Evans' family is one of considerable interest, and we propose to give some points for the benefit of our readers.

Mr. Evans, during the summer, visited England, where he spent some two months and appeared before the aristocracy as well as the common people, in various parts of the kingdom, addressing them on questions of reform as well as on matters pertaining to the peculiarities of the Shaker societies; and making everywhere a most profound impression—especially on questions of land reform, in which Mr. Evans has always taken the deepest interest.

Frederick W. Evans, who lectured last evening, is brother of the celebrated George H. Evans, who died some ten years since in New Jersey. George was in his day a very active and successful reformer, and the beneficent fruits of his labors are to-day established and fixed in the laws of nearly every state in the Union. He began his career as printer and publisher at Ithaca, New York. He subsequently came to New York City and carried on business there, and for a short time was in company with our townsman Mr. Levi Darbee, at which time Frederick was for a short term in their employ, working at the case. George N. Evans published in New York the *Sentinel*, edited conjointly by himself and the Hon. Robert Dale Owen. He was also interested in other publications, such as the *Workingman's Advocate*, and still another known as *Young America*. He was also the author of the noted pamplet circulated far and wide, at the time of its appearance, and entitled: "Vote yourself a farm." This produced a great sensation. Among the leading reform doctrines which he advocated, are the following:

1. The right of man to the soil. 2. Freedom of the public lands. 3. Homestead rights, out of which grew the homestead bill and the reforms effected since in that direction. 4. He was also the first to begin the agitation against the practice of imprisoning debtors, and against the laws that existed thirty and forty years ago for the collection of debts. He showed that many of these laws were grossly unjust, and secured their abolition. 5. He also advocated the equal rights of women, not only to property, but in every other respect; thus forstalling much that is now advocated in this same direction. Judge Hertell was the first man in this State who brought the subject of Woman's equal right to property before our State legislature and secured the enactment of some of the laws that now serve as a protection to women. 7. He was a stern enemy of paper money and was opposed to great monopolies, arguing against the United States Bank as a power that might finally result in overthrowing our liberties. The principles he advocated in this respect were eventually adopted as the platform of the Democratic party. 8. Last and most important, he advocated the right of every mechanic and laborer to a lien upon the property his hand helped to improve—a principle that was taken up and adopted in nearly every State of the Union.

While we do not in any way accept and endorse all that Mr. Evans said, in the lecture elsewhere reported, it will be seen from this hasty summary of his brother's doings, that he is allied with one who has accomplished much good for the world, and as he himself holds the same views on these subjects, this Shaker Elder is worthy of great respect, and should be patiently heard by all who realize that this world is not perfect and needs improvement and reform in a thousand ways.

THE YEAR OF JUBILEE.

This is the year of Jubilee for more than half of Christendom. All Catholics are expected to do special penance and merit plenary indulgence by thoroughly repenting of their sins and obtaining forgiveness. The Archbishop of Baltimore, J. Roosvelt Bailey, has issued an earnest letter to the priests of his diocese, instructing them as to the requirements of the Church in this great festival. Besides penitance, good will and charity, all Catholics are required to visit four churches a day for fifteen days in cities that contain four churches, and where there is but one church, four different visits to the church on each day are required. But they need not go home after each visit. They can simply go out and after a short time return.

In each of these visits they are to pray not merely for themselves, but especially "for the prosperity of the Catholic Church and of the Apostolic See, for the extinction of heresy and error, for the conversion of all who have strayed away from the truth, and for the peace and unity of the whole Christian people."

Archbishop Bailey takes a gloomy view of the moral and religious character of the age. He collates many circumstances to show that our religion, compared with the piety of the people previous to the diffusion of the doctrines of the French philosophers, has very greatly degenerated. As to the moral character of the age he says:

"The age in which we live is pre-eminently an age of worldliness and materialism. The old doctrines of religion have lost their hold upon the hearts of the great majority of men. Even those principles of truthfulness and honor and self-respect which came from religion, and influenced the conduct of so many who could not be called religious men themselves, have passed away. And the consequence is that in the midst of great exciting temporal prosperity there is a reckless disregard of truth, justice, honesty and morality, which makes thoughtful persons tremble for the future.

Our main object in this article is to call the attention of all Christians to the historical year of Jubilee. Archbishop Bailey alludes to it as follows:

In the year of Jubilee, under the old Jewish dispensation, God granted remission, in the temporal order, to all the inhabitants of the land. He does the same in the spiritual order in this year of the great Christian Jubilee to all the children of His Church.

Few seem to understand the true relation of the Hebrew Jubilee in which secular abuses were removed and the highest temporal good of the people re-established to the spiritual Jubilee now proclaimed. The relation consists in this, that the highest spiritual condition of mankind can not be reached except through justice (not charity) to the poor in respect to temporal means of comfort. The Hebrew Jubilee seems to have been a year of rejoicing for temporal reforms, and of pious thankfulness and a revival of religious zeal.

The Jubilee was instituted by Moses, the divine law-giver, and it was first celebrated about 1,400 years before Christ. It was ushered in by "the trumpet peel that was heard in street and field, from mountain top and valley throughout the length and breadth of the land. The chains fell from the exulting slave. The burden of debt, like that of Bunyan's Pilgrim, rolled off from shoulders long galled by its pressure. The family mansion and the paternal estate again greeted eyes, from which misfortune, through many a year, had divorced them. The inequalities of condition, which the lapse of half a century had produced once more disappeared. Garlands of flowers crowned all brows, and the universal gladness found vent in music, feasting and merriment."

Moses had apportioned the land free to all Hebrew families, and no matter how one may have lost his inheritance or into how many hands it had passed, it returned to the homeless family in the year of Jubilee. This festival of equality occurred at each interval of fifty years.

"'The profit of the earth is for all,' was a Hebrew maxim which grew into a proverb," says the pious author of Commentaries on Laws of the Ancient Hebrews: "The monopoly of the soil is a sore evil. It makes the many the slaves of the few. It produces ignorance, improvidence, turbulence and crime."

But this was not all of the remedy against monopoly, wealth, luxury, pride and consequent inequality and poverty which the Lord of Heaven inspired Moses to provide. There was another ties-

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ticular, and various other kindred subjects in general. We trust it will be successfull, and hope the editor will be able to temper the truths of his gospel, as the generation to which he is preaching is composed mostly of babes, who require the truth to partake of the nature of milk rather than the strong meat which alone offers nourishment for men.

THE APPROACHING CONFLICT.

We produce the following from a remarkable book of 254 pages, by Mr. John Willcox, now of Vineland, N. J., published in Chicago in 1873. The author does not claim any special gift of foreseeing the result of coming events, other than that given him through reason and intuition, but so strikingly foreshadows the history we are now stamping upon the page of time that we are impelled to make these brief extracts from the first two pages of the work. Mr. Willcox adds that "Amid the glory and grandeur of the greatest republic that was ever established on earth, it may seem a little strange that any one should deem the present hour fraught with abundant evidences of the approaching dissolution of the American Government."

[From the Approaching Conflict.]

PREDICTION.

1. Within five years and six months from the 1st of May, 1873, another war will occur that will be more terrible in its consequences than any war that has ever occurred in America; and that fraternal blood will flow profusely in every State in the Union.

2. In the last war one-half of the nation arose in rebellion, sustained and goaded onward by the national representatives of the Democratic Party for the perpetuation of Slavery. In the next war, which shall be for the purpose of securing additional guarantees for the further maintenance of Capital over Labor, and the Union of Church and State, and the complete subjugation of Woman to her present condition, shall be inaugurated by the national representatives of the Republican Party, ostensibly for the purpose of maintining the Union, but really for the purpose of establishing a Military Dictatorship. In this war the friends of Productive Industry will be subjected to a series of terrible defeats, before they will arise to a complete knowledge of their true situation. But when they have suffered sufficiently, they will rise in their majesty and sweep the concentrated despotism of the Republican Party from off the face of the earth.

3. Many of the present leaders of that Party will go into voluntary exile, and their ill-gotten gain will be taken to meet the current expenses of the war.

4. Upon the triumph of the united forces of the friends of Productive Industry, corporations, monopolies, and concentrated wealth of every description will be confiscated to the people, and managed by the Government of the State and Nation.

5. Those who refused to grant amnesty to the late rebels who fought for the overthrow of this Government, will (in humility) sue for amnesty at the hands of that government which is to rise from the dust and ashes of the Present Despotism.

6. When the last victory is won that is to result in the utter defeat of the aspirations of Capitalists and the Religious Element that is centered in the Republican Party, a Military Dictatorship will be declared until tranquility is restored, when a Universal Republic will be established that is to be the last government on earth obtained by bloodshed and war.

7. The present National Debt will be repudiated, for the reason that no obligation is sacred and binding that is used as a means to rob the laboring classes.

WHY this hurrying to and fro, and this nervous taking up of the sword by Capital?

WILL NOT the arrest and detention of the leaders of the workingmen result in the capture of wealthy men who will be held as hostages?

OUR strength lies in the justice of our demands. Let the Working-people of the world unite. United action secures success.—*Justus Schwab.*

IT costs Capital more to support persons in idleness and for the correction of crimes, than it would to start into active operation our paralyzed industries.

U. E. JOHNS.

His Death—His Obituary—His Will.

In our last issue we corrected a report published in the Courier-Journal of the 24th inst. that Mr. U. E. Johns, the head man of the Society of Shakers had died, and said in our correction that we hope to be able to give the news of his recovery in our next issue. We hoped in vain, for the good and beloved old man departed this life last Sunday morning at 5 o'clock. His spiritual advisers says he "died in the harness," which is true to the letter, he having all his life stretched the traces for all causes that he thought just and right. The Society of Shakers are not the only ones that will miss Mr. Johns, he leaves friends all over this section to mourn his demise and to profit by his examples.

DIED IN THE HARNESS.

SOUTH UNION, KY., July 28, 1878.

Urban E. Johns, of South Union, Ky., departed this life in the gray dawn of this beautiful Sabbath morn, about 5 o'clock—was seventy-six years old, having been born on the 5th of June, 1802. His parents united with the Shaker Society and freed their slaves when he was about seven years old. On coming to the age of majority, he consecrated himself to the sacred cause which his parents had espoused, and has been a faithful worker in the Lord's vineyard for nearly three-score and ten years, and will doubtless receive his penny. His anxiety and interest were coextensive with consciousness—the same in death as in life. He literally died in the harness, with the traces tight, in the commendable and grand endeavor to move the kingdom still onward and

AMERICAN SOCIALIST.

THURSDAY, JULY 18, 1878.

We have received twenty-five additional names of persons desiring to be placed on the list of the "Socialistic Union" suggested by Mr. Joseph Anthony. This is the full number required for the issuing of the second list, which will now be printed and mailed to all who are entitled to it.

The communication on another page from J. G. Truman of the North Union Community near Cleveland,

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FROM A SHAKER ELDER.

North Union, Ohio, July 30, 1878.

EDITORS AMERICAN SOCIALIST:—In your issue of July 18th I see an article headed "Shakerism" hailing from this Society. As an Elder of the Society I take exceptions to the article where it states that "The indications are that in the future their organization will be so extended as to throw their protection over the work of generation, so as to produce a better race upon the earth. Scientific propagation of men is no more incompatible with their religion than is the scientific breeding of horses and cattle, which they now practice," etc., etc.

We are told that "grace and truth came by Jesus Christ," and we may add, The wisdom to receive that truth, and the devotion to carry it out, came by Mother Ann. And by a union of the two shall come the regeneration of mankind. This is not saying that there were none gracious but Jesus, and none devoted but Ann Lee, but that they were notable examples of the two principles; and through the force of those examples and principles shall come a regenerated society that shall govern mankind. But we are told by some that Shakerism is dying out. Let me give you a little history:

A little over thirty years ago the world was startled by a strange rapping at Rochester, N. Y. An intelligence appeared to be connected with those strange ...nds, and soon it developed a power to shake the ...rld. A new order of men who were called Spiritual... came forth, but they are totally unable to organize. ...at does all this mean? While the world is wonder..., there is one little band of people who understood ...ll from the first. The wise men of the earth mar...ed, and called it something new, and little dreamed ...t the Shakers had gone through it all years before. ...e spirits had come and recognized their Communes ...he Divine order, and then foretold that they should ...ve the Shakers and go into the world to prepare that ...the change. Then, they say, they will return and ...ng their harvest with them. Modern Spiritualism ... Shakerism will unite and become one fold. The ...trolling spirits will not allow Spiritualists to organize ...side permanently, because they have recognized the ...ker Societies as the true organization. On these ...y will finally concentrate and carry the world.

...nt I hear some startled persons say, "That cannot ... the Shakers are celibates; and if Shakerism should ...ome universal mankind would soon cease to exist." ...d on! Shakerism, like the world, is in the hands of God, and you, from a superficial view, cannot tell what its future will be. He will not permit slight defects in the builders to interfere with his plans, but all their mistakes will finally be wiped out. "But," they rejoin, "how about the command to 'multiply and replenish the earth?'" Yea, that command was given to primitive man, but our spiritual woman saw that there is another end to the rope. The earth on which we live is limited in its area, and continual multiplication would cause an "overproduction." Men, after a time, could not find standing-room, much less food and the comforts of life. Besides, excessive and untimely use of the sexual functions has produced a diseased condition, which throws men out of harmony and unfits them for a higher life. To correct this has been the especial work of the Shakers. Few Shakers of the present day believe that all the world should become celibates. They hold that there should be two orders of men: the generative, whose business it is to people this earth; and the regenerative, whose business it is to people the heavens. Hitherto their attention has been turned entirely to the latter order, but the indications are that in the future their organization will be so extended as to throw their protection over the work of generation, so as to produce a better race upon the earth. Scientific propagation of men is no more incompatible with their religion than is the scientific breeding of horses and cattle, which they now practice. This is not saying that all will reproduce their kind (for there would be nothing scientific in that), nor that the celibate order will be done away; only that they will provide better conditions for those who wish to propagate, so that the children will commence life in higher conditions, both physically and morally. Thus the two orders will mutually benefit each other. With such needed improvements may we not hope to shake, not the earth only, but the heavens, that those things which can be shaken shall be done away, and a new heavens and a new earth appear in which dwelleth righteousness?

J. G. TRUMAN.

North Union Community, near Cleveland, O.

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upward. With the existing church covenant, a *will* is not a necessity for any member thereof to execute, but with the acuteness of perception for which he was noted, he desired to execute one, a copy of which accompanies this. Upon being reminded that it was unnecessary, he remarked: "It will do no harm, and land sharks will take every possible advantage." Thus was his interest manifested until his last words, which were: "Kind friends, farewell, farewell! farewell!" Thus has passed from our midst one whom not only the Society will miss, but the people of the country where he was known will also feel the stroke of separation, as certified by the words of an outside friend who well knew him: "He has fought the good fight, led a busy and useful life, and under all circumstances has been true to the Society and useful to the community at large."

H. L. EADES.

HIS WILL.

In the name of God, Amen!

I, Urban E. Johns, of South Union, Logan county and State of Kentucky, being of sound mind and memory, do make and ordain this my last Will and Testament as follows:

1st. I will that all my just debts (if any) be paid.

2d. It is my will, as well as my fervent prayer, that the Society of Believers called Shakers, in the county and State aforesaid, with whom I now live, may ever grow and prosper thro' time, be blest of God in things spiritual and temporal.

3d. To this effect it is my will that all the right, title, interest, claim or demand whatever, which I now hold as Trustee for said Society, be vested in, and under the care and management of Solomon Rankin and Harvey L. Eades as agents for said Society, for the only purpose and benefit of the same and to and for no other use or purpose whatever.

4th. It is my will that all property more or less, real or personal, which may hereafter be found to belong to me, or to which I have any lawful claim, be vested in and given to said agents Rankin and Eades, for the sole use, upbuilding and advantage of said Society as above specified and to no other use or purpose whatever, and to this end and for this cause I constitute and appoint said agents Rankin & Eades my Executors, and in case of their decease, having no Executors, my will and desire is that that the Trustees or Agents that are or may be appointed by said Society, in accordance with the Society's church covenant may be my Executors, in full confidence however, that those I have appointed will faithfully discharge their duty and fulfill this my last will and testament.

In testimony whereof I have hereunto set my hand and seal this—— day of July in the year of our Lord one thousand eight hundred and seventy eight.

U. E. JOHNS. {L. S.}

Attest:

Thos. H. Hines,
Joe H. Procter,
Jas. H. Richardson.

In the beginning god made man with a living soul

Are we to censure men because they have not conviction by no means, but we must not expect to be successful in ingrafting them into the living body of Christ whose members each one of which is a living stone in the temple of our God.

I have read the Bible through comprising the old & new testaments this year 1877 My reading amounted to about 2 pages daily or 748 pages in all.

Who is Pebbles (Bill see page 427 Blotter (not taken)
Henry Swamper Page 28 not interviewed or taken
Calves 16 head; yearlings 14; bulls one; Beeves.
Hogs — Stalling 15 — Sows 14 — Shoats 21.
Cows & Springers heifers 47
Steers 3 yrs olds 7
" 2 yrs olds 13
yearlings 19
Large Calves
Small calves
Bulls

March 31 Groceries
neither of these
Centre Dell to
I did not accept
Todd & Thompson
Wade & Gillett & Co

AN IRISH EVICTION.

In my checkered life I have been a private soldier, and between 1840 and 1850 I was in the county Cork, stationed at Ballancholy. Those of you who are Irishmen will want no description of that beautiful valley of the Lee which winds between the hills from Cork, and in summer seems a very paradise, green grass growing on the water's side, and burnished with gold in the morning and ruddy to very crimson in the evening sunset. I went there on a November day. I was one of a troop to protect the law officers who had come with the agent to make an eviction a few miles from Inniscarra, where the river Bride joins the Lee. It was a miserable day, rain freezing into sleet as it fell, and the men beat down wretched dwelling after wretched dwelling—some thirty or forty, perhaps. They did not take much beating down; there was no floor to be taken up; the walls were more mud than aught else, and there was but little trouble in the leveling of them to the ground. We had got our work about three parts done when one of them, a woman, ran and threw herself on the ground, wet as it was, before the captain of the troop, and asked that her house might be spared—not for long, but for a little while. She said her husband had been born in it and that he was ill of the fever and could not live long, and she asked that he might be permitted to die in it in peace. Our captain had no power; the law agent wanted to get back to Dublin; his time was of importance, and he would not wait, and the man was carried out while we were there, in front of us, while the sleet was coming down—carried out on a wretched thing—you could not call it a bed—and he died there while we were there; and three nights afterward, while I was sentry on the front gate at Ballancholy barracks, we heard a cry, and when the guard was turned out we found this poor woman there, a raving maniac, with one dead babe in one arm, and another in the other clinging to the cold nipple of her lifeless breast. And if you had been brothers to such a woman, sons of such a woman, father of such a woman, would not rebellion have seemed the holiest gospel you could have preached? Two hundred and fifty thousand evictions took place in the twenty years preceding 1866. Two hundred and fifty thousand! Can you multiply the misery of that 250,000? Brother separated from sister, husband separated from wife—the Union Workhouse taking one, and the other going out to find life if he can.—*Charles Bradlaugh.*

We are told that "grace and truth

For but honorable as Colonel de Courcy used to say. And I would say, blamed bad virtuous stile,

We are more than pleased with the high appreciation you hold the Ministry of Mount Lebanon in and still more to know that you look to them as the lead and appear to ignore all intermediate representations we cannot throw as clear a title to holiness of life. This to me is the substance of a leading paragraph in your letter. Altho we have never aspired to & exceeding holiness of life nor have held ourselves up as a more perfect pattern of purity than every good believer ought to exercise, yet we do hold that your sign a board on the face being a sign of corruption of life is a sign of no such thing in our case and is also in the case of several other good & pure members at least so I believe. And if a pure man living a pure unspotted life be not deserving of so high a place in the confidence of his brethren as some you might sight us to yet we can with Father James Shaker God there is no woman in hell now suffering the torments of the damned on our account! board or no board. I tell you plainly & I don't care a straw what use you make of it I consider the chief part of your letter strained to the very last point to make out a case and palm off on board wrong conditions that existed at South Union long before any believers east or west thought of wrong boards

I did not need to be preached to

I thank you bro J for the pleasant way in which you began your letter by reverting to early days & cherished gospel companions, for your words of faith in what constitutes a good believer, &c. all this is what we carefully endorse

Your very justly remark. Bro. did not bar our principles for numbers. It would have been better for both the ancient & modern church that they had regarded this more. Our beloved Brother Paul doubtless committed an error when he allowed the Corinthians have fellowship with one wife Perhaps the good man was anxious to establish churches to a good many of them, and each church vied with her sister church to have many & honorable members, thus antichrist got in for no doubt Paul had to be tuned with his proselytes, they would not bear to be wounded too much in that day. He may have allowed them in some things which he was sorry for afterwards. But he meant well by it He meant to have a great many churches & a great many saints in them & he might have had a little more want about him in all this although called a saint

I wonder if our early founders or immediate followers of Mother Ann were all of them immaculate saints as general report would make them out to be

I wonder if some of them didnt get overcome with the flesh, get drunk, indulge in gluttony swear lye steal backbite mon the back behind bro I wonder if some real cunning ones did not play truant & do little private jobs to get a little private pocket money to use for selfish purposes, such as staying off to some Negroe ball or wedding to see the darkies jump Jim Crow and then slip back again long before day & before the good Elders were astir, & the good simple Elders never did know of it till some remarkable revival

would damn the cunning little rascals, then the Elders would get their breast shapes to tell some of the sins that damned them most. And while the revival lasted they would not go to the darkies meetings, but just as soon as they got a little of the scar over they would gradually let down again.

Do any of the dear old saints at South Union think the good Elder Benjamin S. Gonger ever was guilty of letting people have a horns among them and at the same time know in his soul they were not living the faith as they should? It certainly is a serious accusation to make that any either in ancient or modern times would be guilty of bartering principles to keep members. Your good Elder Henry is well known to advocate having a big company of members, report has him accredited with having said he would rather have monkeys than have no members. Who knows but that troublesome members of yours are some of Elder Harrys unpregressed monkeys.

Father James is said to have left on record a plan to determine whether a gift was kept in a society or not, but his plan was not to determine that by the increase of members, but by their ability to purge out the bad members that would not be made good.

Judging your family from your own descriptions and by Father James' rule I would not think you were in a very prosperous gospel travel. But may be this is what you are trying to tell us when you say somebody is overboard, and others are shuffling the ship to. A good captain in such a case would remand to Stoke the perishing on board and stop them all from their treacherous employment.

If you are in a good gospel travel the chief captain, I dont mean Elder Daniel he is too far off but the chief Christ, and he may materialize and come among you in your local chief or in one of your local chiefs Elders. He might hopefully honor Elder Sanford with that position.

(and tell you progressive devils
I hope he won't get into some unfriend medium
I prefer when there is any thing of a serious nature
like purging out seditious traitors done to have the Elders
do it. I incline to Respecting him up, I would rather
have one wide awake flesh hating Elder at such a
time as a degree of Materialization mediums *Lu
you over these narrows, and are praying for angels to
come & do your dirty work for you, That would
be very fine. you can call on somebody to bring you
back the spirit of the days of simple faith lost by
disorder, pray who are you calling upon to do
this for you. And who would count it a privilege
to do that kind of a job. That kind of work could
be done for no body of people only by a body of
faithful Elders abiding in the family who would
work together harmoniously with their Ministry
year in & year out toiling unceasingly for the good
of their family. Nay. We might as well quit telling
God what we wanted him to do, and put our own
bodies & minds to work & then call on the Lord
It is a very easy matter for any of us to sit down
and write off our wants & wishes and send the same
to God & then think we have complied with our duty
and so sit down as complacently [illegible] every thing will
come around to us all right. We, however have not so
learned Christ. We, find our good Ministry at the
East nor our friends at the South will take any such
burden on themselves for us. Ai. Neither in a spiritual
nor a temporal sense, If we get out of the way by any
means and sustain losses either of property or souls
we are left to paddle our own canoe & get out of our
loss the best we can, To be sure the Ministry do
from time to time all their gospel duty requires them
to do. And so they do for South Union, but after they
do this they return home not to come back for years
If we have been faithful during their absence & have

just The talents they have left with us to interest them when they come again to call us to account we shall have joy. in that we did not bury our talents.

Now the good Ministry of Mount Lebanon visited you a little over a year ago, they no doubt did what they could for you & left their gifts with you, and commited to let you alone for the present, that if you would not regard what they had done neither would you regard a more inferior gift

You write of Spiritual wickedness in high places The Spiritual & financial authorities clash, The Ministry & Elders can do nothing in saving souls while the financial officials become perfectly natural and assume personal authority & supremacy, the Justice & gospel Order is so perverted that temporal needs are withheld from those who give up all for our cause, Elders talk & minister to such in vain where such conditions exist ++ our worldly supreme (Trustee) speaks up, what Paul & Apostles writes, We must have a law suit when any thing is wanted +++

This is awful indeed if the picture be not overdrawn And this too before Israels are in vogue.

You tell us there have been several talented new talented men & women come in of late, who are willing and anxious to learn & keep order, and are simple in the worship & bid fair to be good Shakers were it not for the poisoning seeds that are being sown by those who have been raised there who are meanier to all righteousness, Reprobates, gospel hardened, infidel Shakers, and are now the worst people we have to deal with +++ a perfect nuisance, What worse state of a people could be represented than the foregoing Still you apprehend worse state of society when Israels are the Order of the day (should they be)

Now as regards this last class of gospel hardened sinners we have given you the benefit of our views of their case & them, we would proceed with them as treated heretofore

AMERICAN SOCIALIST

in this letter so we will not weary you with a repetition now. *

But so for as your Trustees are concerned we have a word to say — We believe our command says Trustes are appointed by Ministry & Elders. and while acting in their official capacity are held by command of revision responsible for their official acts to the Ministry & Elders. Well, the same power that makes the Trustes can unmake them or to account for neglect of official duty. If they refuse to comply they are subjects of gospel laws like unto is used with other members, and they can be stripped of their Official authority by the said Ministry & Elders if need be — What more do the Ministry & Elders of Sill require to meet the necessities of the case in hand? Well I will tell you what you need bored badly and that is a little more back bone! dont you think so Elder S.? It is said that the persecuters of Columbus were chiding with him & underrating the discovery of America as no great affair after all and that any body could have done it. Columbus called for an Egg He asked his commitors to stand the Egg on end. They all tried and could not do it, Then asked him to do it. he picked up the house of the mystic cook hit it a gentle tap on the table and so the egg stood on end. Why all cried out I could do that, just so said the navigator, if you had only thought of it. And so you could all have discovered America if you had only thought of it.

Now Elder Sanford I advise that you & Elder Kenney buckle on your armor and do that little job yourselves of correcting the disorders from good gospel Order at your office, then like Columbus you will be the discoverers of a vast continent, whereas if some foreign influence should do it for you, you would need that foreign influence always there to keep good Order in last What do you think of that remedy?

We dont think it would profit for us to dissipate your forjudices in regard to beards. We sent you the Ministries Circular or sent it to Elder Henry you have read it of course, but you seem to think an entire forjudice was brought to bear on the Ministry which caused them to grant this as an indulgence Elder Daniel writing to us in February last (77) says "Be brethren, Giles & Daniel have been wholly influenced by leading brethren of the several societies in the question before us concerning shaving & wearing the beard". That dosnot sound like it came from below Leading brethren are not below according to common use of language they are above and are reputed to be the conservators of gospel principles.

The Ministry of Union Village will not need to cross the Ohio soon hence you do $500 will be saved this time

We think well of your sense of doing without Furlings as much as you can, We are trying every year to grow more into that practice throughout the several societies in this. And are the better off spiritually & even temporally for what we have done. I only hope our people will continue, It is a good plan to stir up a feeling of industry

We have had a hard tuggle for several years contending with various phases of adversities but we are surging from them & with the blessing of God I believe we will altogether succeed and in the long run I hope will loose nothing by our chastisement

One Idea more I wish to call your attention to before closing this Letter. Is all the blame of your disorderly members attachable to them members themselves that are considered outlaws? If so they must be a very low order of mortals. But is it so that they are sinners above all other men? The way you say

AMERICAN SOCIALIST

your office affairs are conducted, no spirited man would put up with it. Then there are the belittling language that some people can and towards others. That every time it is done it makes all the manhood within him boil with resentment. Then talk to such a man about the Christ spirit. If he says or feels any thing he says & feels — do me justice I shall the feelings of a man, meet me with the same & feelings of a man, try me in that way, give me a chance & dont all the time hold me as an enemy & an outlaw

You will do no good with people unless they can feel you are willing to do them justice. I dont see how the Ministry & Elders of S. W. can let this thing go on & be justified. & there is no other power can reach this condition of things as well as yours

We will now close with abundance of love & good wishes for a prosperous & happy new year.

From your Brother
Wm Reynolds

It is universally conceeded that shaving the face constitutes no element of Christian principle or character.

You did not quote the 1st article right there is no must in it. It reads clipping it short with shears.

You quote it "they must be clipped short with shears, giving it the smack of a command

You enquire how many who wear it pay attention to this. I reply I believe all at N.V. do.

You dont quote the 2nd article right. You say by recommendations of Physicians just as if a brother of the church judge himself suffering physical great infirmity for which beard wearing is by physicians & physiologists generally considered a remedy or antidote can have union in beard wearing. You perhaps cursorily & times that the circular says beard wearing brethren cannot do so but by liberty of a physician whereas I think the circular leaves that to the person to judge of that himself if he honestly & truly thinks he comes within the rule laid down. At least we thought that was the intention so we deemed ourselves as having done our duty when we read the circular leaving it to all to judge of their own case You seem to think there is not honesty enough in the 12 persons at N.V. to decide a case of that kind without a judge & physicians. Hence you propose not to let your people know any thing about the circular.

That you can do with as seemeth the good

But as regards the enlightening spirit of it we will be in need of that. For the admission of the Circular is plain enough.

"It is universally conceeded that shaving the face constitutes no element of Christian principle or character

Dogs for a number of years were denied to belong readily they have been admitted. Be faithfully informed prohibition we allow the late liberty Permits accumulated during the prohibition

That Dogs & cats have their use I have no doubt. That they can be taken out of their place & thereby be a nuisance there is just as little doubt. Who is to decide this question? The people in this community old and young are devoted to an inward monitor to lead them this monitor gives a wide latitude to a boy or girl who wants to have a frolic with a dog in the snow.

I wish it understood Elder Harvey I have not written a line in all this controversy with the most distant idea of bringing our brethren of South Union to our ideas of beard wearing.

We did not hold you in any wise responsible to us. We requested you would have your own views on the subject & report to the Western Board Instead of that you suppressed the circular & so cut off all avenues to discussion among your brethren. Elder Asa Babbitt while M. got a severe reprimand for not reading to the Ch. a general letter while he judged it (to use his simple words) it was not [illegible]

What I understand by the circular letter as before stated is it addresses itself to "Present Gospel Friends" these friends are supposed to be men of general intelligence are tolerably well read on general subjects of the day such as american citizens are in this day supposed to be. Who is better read on these topics of the day than, brethren O. C. H.; P. B.; M. D.; J. Doty. H. Hobbs & D. Parkhurst, Now it certainly is a very strange thing that our Elder H in a visit of some days should be so well acquainted with the motives of brethren here for beard wearing so as to cut them off as offenders and seems to not consider they come within the provisions of the circular and are not honestly & truly suffering physiological infirmity

It is an easy matter to explain why elder Henry was so industrious at M.L. in finding out the brethrens fulings & reasons for beard wearing. They would naturally be inclined to make bad reasons of the violence of your opposition, and not fulings themselves accountable to Elder H. no doubt succeeded in doing misleading him — But that is no reason why they should not have good & substantial gospel reasons as conscientious brethren for beard wearing notwithstanding

It is a question with some conscientious persons if it be the way to develope righteous principles in the soul to give the common people no opportunity to judge of the righteousness of a matter I think there is some propriety in this assertion, Especially when we recur to our own experience of how this has worked on children raised among. There is however a change going on in that respect & children as accountable beings, but it seems Elder Henry (whom I once thought was a leader of in democracy) is not now

I dont meane to accept of the judgeship in this case, after you pleasing me as an Atorny pleading the case of my clients. And as the case now stands, no power in heaven or earth would ask such a duty of one who is regarded as intruding world fashions to use your words "It is not saying any thing as dilatory of the Ministry who are found leaning to worldly fashions Then set such ones to stand in the place of God to judge in the matter where they are held as the opposing party. Nay. We have told you from the beginning that all our counsil from headquarters was to Study the Corcular. Now have studied it I have studied it You have come out where you have I dont call you dishonest for so doing. But to be a "judge" instead of God "Now, in this case

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in sympathy with any movement that would give the common people a chance to judge for themselves even in matters where they are supposed to be vitally interested, You dont think their conscience can be trusted to you will be a conscience for them as is evident in your withholding the circular. had you done as we have done in that case the subject would have been agitated. some might have done violence to their consciences for a time, but that would all come right by a little run of liberty. But as it is, you have put your people into a kind of theocratic straight jacket and have given the faith in them no opportunity to prove itself whether it would be on the Gods side or not

If there is any one thing that I have been more severely chastened for than another it has been for my adherence to this "Vox Dei" that Elder Harry has so much faith in, In its stead I have imbibed the views that it is intended by the God that each believer should know between good & evil for himself & that the head of no Shaker institution has the burden placed on him of deciding right & wrong for his brethren

It has to be that the laws & Orders are executed and that is about as much as any leader can do. The facts are to numerous yea the fact of a want of wisdom on the part of Leaders are too violent to all to need much said as proof That this "Vox Dei" in a great measure has forfeited its claims on the respect of our people. Hence when Business is to be transacted. We are advised by our Lead to come together (the Leaders) and counsel what to do. At first when we tried this we had a time of much tribulation, such as few can appreciate who have not passed through the Ordeal. But we kept on as long as we could then at times when we did not seem able to endure the discipline any longer, we would stop a while, then take up the business meetings again and so we have been going at for the last dozen or more years. We now are well satisfied of results, we meet with the Elders & Trustee and for the past 2 years all goes on harmoniously The Ministry is not a one man power the Trustee is no autocrat, and the Elders are respected & every little objection grumbling can pop out in the family. That we think a better way than to have it all to either the Ministry or Trustee. Then in spiritual matters the Ministry and Elders unitedly rule by giving the Elders their place In fact we seldom change their plans, so that really the Ministry of W. D. is a kind of regulating influence that comes with gentle force on the body and that is what we have learned to be our duty in these last days. So that "Vox Dei" the voice of God is the voice of the people through their Leader and not the voice of a one man or an order of men & women that regulates the Church for nothing it cannot be said to be.

John Dowdney says a forced obedience is not well pleasing to God, I dont know what more arbitrary force can be than you have done with the Church It is a real Andrew Jackson kind of Rule.

Your labored effort to convict us & the brethren here for non compliance with the provisions of the Circular does not throw any new gleam of light on that subject.

We are now convinced you have studied it. We are also convinced you have come to a conclusion with reference to it And thirdly we are convinced your conclusions differ from those we have arrived at

You say you want us to sit as judge in the seat of God and judge the case — Let us look at that and see how that would look on paper — "No two honest men can possibly disagree" Look, and so say I" H.L.T. We disagree The majority of brethren gave it as their opinion that if clean shaving was the uncommon custom of the world the physiological plea for it would dwindle to a very small point — This is not saying any thing creditable to the Ministry who profound leading to worldly customs. Then follows your construction on a mere I drew of Elder Daniel & the Quotation Dr. all placing a certain leader at a large discount. And then ask "My honored Lead & Leader of Western Zion to sit as Judge in God's seat — This honor reminds me of noted occasions when a good man was in the hands of his persecutors, and they peeped by reviled him wagging their heads". Nay brother we will accept of no such mock judgeship.

We did not send you the Circular in the first place and are not accountable for it nor for the difference of your understanding from ours.

You received the Circular from the same place & power we did, and on that at least are on a par with us, hence if it is to be decided at all it must be by a power above us.

You are unfair in your assertion that I drew the morals of Elder D. & the Quotation Dr to justify resistance & stubbornness to his authority while I

moral was ever ill chosen It shows clear enough my object was to show that the brethren at N.B. would not accept of the forced judgeship of Elder Harvey where the law made the parties themselves the judges in their own case and so illustrated the point by my badly chosen illustration & then goes on to state that he had endeavoured to be perfectly fair

Elder Harvey will perhaps appreciate my remark in owbat "that each letter on the board question has involved the subject in more widely diverging lines" between us

I dont know what Elder Harvey means by saying "it is put on him to attend to others, It could be understood as in that place that it was put on him to attend to us. This would gain strength by his great interest lately manifested for us. If this be so, we ought to be informed of it in an orderly way. Also your busy amidst would know the impression that Society at S.W. were made up of whom & whose manners & that Union bill ay that had better look at home ly. Well it is a good recommendation for us & we will in future try to be mindful of the hint so cleverly given.

The very thing that Elder Harvey would not do to add 20 years to his Earth life is the very thing the Circular was got up to remedy If it did not reach the state of a mans health Then I see no reason why it should have been sent out at all.

Whether we do or do not decide adversely to your logic you will not have much resistance from this quarter to Respect the board I trust